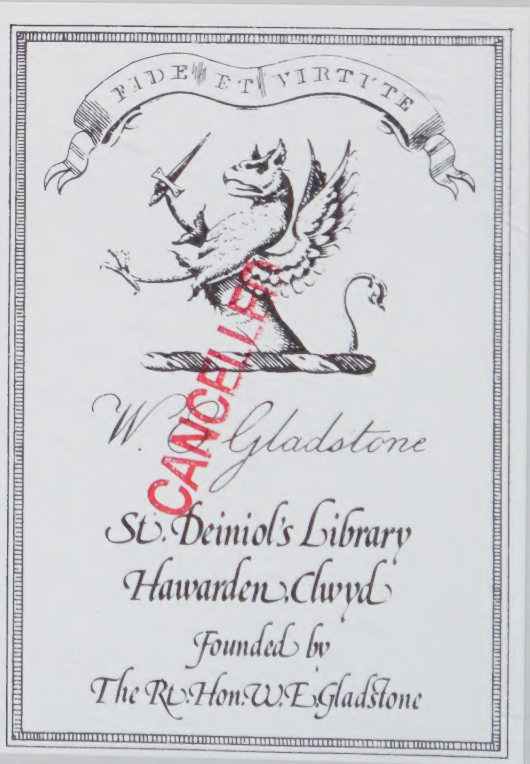
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GOD WITH US

THE MEANING OF THE TABERNACLE

BY

FRANK WESTON, D.D.

Bishop of Zanzibar

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HOMO PECCATOR
CHARITATEM DEI APPELLANS

Nobiscum Deus.

S. Matt. i. 23

Domino suo stat, aut cadit: stabit autem: potens est enim Deus statuere illum.

ad Rom. xiv. 4.

Ubi autem Spiritus Domini: ibi libertas.

ad Cor. II. iii. 17.

PREFACE

IN writing a preface to my last book I said that, as my journey to our mainland missions was imminent, it was impossible to rewrite a badly constructed work, since mainland journeys are incompatible with reading and writing. Why, then, does a new book come from the mainland? Because a controversy has been forced upon us. And because a slight illness, that hindered walking but permitted writing, gave me an opportunity of putting into shape my thoughts on the matter.

In fact this small book owes its existence to two feelings deep within my heart.

The one, a feeling of grateful devotion to the Blessed Sacrament, whose tabernacle has never been far from me during the last one-and-twenty years. Except for one year, when I was only a mile distant, it has been my privilege to be lodged always close to a chapel of the Blessed Sacrament. And what ex-

perience has taught a man, it is his duty, in the present circumstances, to proclaim.

The other, a feeling of deep dismay at the exaltation of a doctrine of God in which there is so little room for the visible form of His natural self-expression. Granted God's humanity, and granted the idea of creation united with God in that humanity, the Blessed Sacrament in the tabernacle follows. This dispute is not over the tabernacle. It is a battle between two conceptions of God. A God to whom the tabernacle is a dishonour is not the God of the Incarnation, for He is also a God who could watch from a distance His children's sorrows and pains.

I have made no attempt to deal with the history of reservation in the Church. That has already been done by men who are masters of the subject. All I have undertaken is to state, as clearly and simply as possible, the meaning of devotion at the tabernacle as I see it, and to show the place it may take in theology and in the spiritual life.

The result of my effort I venture to offer as a small and unworthy contribution to the cause of peace and of freedom. To the cause of peace in the hope that Churchmen who now

oppose the devotion may find reason to tolerate it. And to the cause of freedom with the earnest prayer that the English bishops may see in their proposed new rubric a partial barrier between our souls and our Father, God Almighty. Otherwise, at the very time the allied nations are purchasing liberty with their life's blood, bishops will be found exalting autocracy and enslaving their children to their own personal opinions. Which may God forbid! For if religion and life are one, the Church is the shrine of freedom—His temple, who has made us all free.

✠ FRANK ZANZIBAR:

MSALABANI, MUHEZA:
June 25, 1917.

ANALYSIS OF CONTENTS

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Modes of Christ's Presence

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Lack of definition of terms makes discussion unprofitable

1. Bishop of Oxford, in *English Church Review*, clouds the issue - - - - - - - 1

The *Guardian* declares for interior presence only, permanently, on earth - - - - - - 1

Evidence against this view - - - - - 3

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(1) As He dwells in the members of the mystical body - - - - - - 8

(2) As He reigns in glory, High Priest and Head of the body - - - - - 8

(3) As He is mystically present with us all, outside us yet always accompanying us - 8

His sacramental presence falls under the second mode - 9

In fact we may divide as follows:—

(1) Indwelling Presence - - - - 9

(2) Glorious Presence - - - - 9

(*a*) Mystical - - - - 9

(*b*) Sacramental - - - - 9

These epithets describe various modes of the one presence - 9

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The mystical Body will be His normal, human self-expression through mankind 11

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to the Christ - - 78
to the Holy Ghost - - 78
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to renew our union with Jesus - - 79
to seek God's face, revealed in Jesus - 79
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in silence - - - - - 79
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Passion.	In all who suffer - - -	91
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GOD WITH US

CHAPTER I

MODES OF CHRIST'S PRESENCE

IT is unfortunate that the controversy about the tabernacle did not begin with commonly accepted definitions of the modes under which Christ's presence is manifest to us.

1. Thus the Bishop of Oxford's article in the *English Church Review* clouded the issues for us. It seemed to say that Christ's presence within us makes unnecessary any other kind of presence, and that His indwelling in us through Communion is in the sacramental manner. No doubt the bishop will have put this right in the further treatment of the subject he has promised us, if possible, during the summer; but that will be too late for my present purpose.

The *Guardian*, in a review of two books on Reservation—one by the late Mr. Freestone

and one by Dr. Darwell Stone—reinforces the bishop's apparent opinion in the following words :—

"It is not the revealed will of our Lord to vouchsafe His permanent external presence among His people ; and such an idea cuts at the root of the only sort of abiding of Him with us which the New Testament emphasizes —namely, the perpetual indwelling of Christ in the members of His mystic Body the Church."

This is quite final, decisive, and dogmatic. And no doubt it represents the belief, or, shall we say the opinion, of a very large number of Christians in the British Empire, and even of the main body of the English Church. But is it true ?

Before we answer that question let us ask what exactly it means. Does it mean that our Lord does not vouchsafe to us, permanently here on earth, His external presence ? Or does it mean that His permanent external presence in heaven is never vouchsafed to us on earth ? The second meaning suits the paragraph from which it comes, and fits in with Dr. Gore's argument that he who has Christ within has no need of the sacramental presence without. But it is, thus interpreted,

so entirely incompatible with the act of communion that we may set it on one side.

It remains, then, to discuss whether or no Christ's presence, as external to ourselves, is permanently vouchsafed to us here on earth. That it is not visible to us we will all admit. Even the Blessed Sacrament does not make Him visible. But that it is permanently vouchsafed to us, in addition to His indwelling presence by virtue of which we are members of His Church, it is necessary to confess. At this moment I do not go into the matter ; the time for that is not yet come ; but I adduce three sufficient reasons for my statement :—

(i) We cannot abide in Christ unless He be both external to us and present with us. The Head is external to, and permanently present with, the members of His Body. He is within the Church as Head, and external to the other members ; at the same time that, in the Spirit, He is within us all.

(ii) The sacramental system is evidence to His permanent external presence as well as to His indwelling. His ministry is within the Church ; external to His members, as well as within them.

(iii) The doctrine of the Epistle to the

Hebrews is meaningless unless we have a High Priest in heaven, whose presence there, external to us, is permanently accessible to us here on earth. He is within the Church, but external to His members, as well as within them.

These are sufficient reasons for challenging the *Guardian's* very wide denial of what, to some of us, is a commonplace of religious faith. Further reasons, less briefly stated, we shall set out later on.

At the same time we can cordially agree with the Bishop of Oxford and the *Guardian* that when we seek the perpetual indwelling of Christ, whereby the Church lives in Him and He in the Church, we shall not go to the tabernacle. For this indwelling presence is ours since we were christened. It is deepened by each communion we make, enriched and extended in its interior operation by grace received. It is made real and fruitful in prayer, in contemplation, and through faithful endurance of manifold temptation.

We have therefore to clear our minds about these two modes of Christ's presence, the external and the internal, and to see in what relation the Blessed Sacrament stands to both.

2. It only remains, for the moment, to emphasize this distinction between Christ's external presence to His members and His internal presence within them. Both are within the Church, as the Head and the other members make one body. But they are quite distinct in manner and meaning.

Christ is God who rules the whole creation, and His manhood is the new organ of His activity as eternal Word.

Christ is God who dwells within us, and His manhood is, through the Holy Ghost, the new organ of His indwelling whereby He fills us and makes us all one.

But where the manhood is, there is the Church. So that the universal Ruler is the Church's Head, our link with the Godhead. And the indwelling Christ is the Church's life and love and power.

Thus are Christ's universal and particular activities unified. And an external presence of Christ with us, permanently, here on earth, is a necessity of His purpose and our destiny.

So far as I have as yet learned Christ Jesus our Lord, He has a double work to accomplish for His Church. He offers to God what He receives from men, and He creates in man

what He will receive from them. In my intercourse with Him, therefore, I sometimes see Him within me creating, reforming, perfecting, or struggling with my sin. And sometimes I see Him as outside me ; and, kneeling at His feet, I offer to Him what He has made ready within me. And this dual manner of approaching Him is to me quite simple, necessary, inevitable ; it does not cause me perplexity, nor does either mode appear superfluous.

For the Christ who, from within, makes me hungry, leads me to Himself outside me, that He may feed me with Himself and empower me to serve His brotherhood. Christ who, from within, creates my penitence, calls me penitent to Himself outside me that He may absolve me and reconcile me with His and my brethren.

And Christ who, from within, makes prayer in my heart, draws me to offer it to Himself outside me that it may be merged in the Church's corporate prayer and in Him reach heaven.

Therefore I have become entirely familiar with this twofold relation with the Christ, enshrined for us all in sacrament. So far from

my not feeling need of the Christ outside me, the more I know Him from within the deeper is my desire to behold Him outside me. And, in my experience, I require this dual relationship with Christ in order to maintain myself in the active service of the brotherhood, the Church. I know that I serve others better when I am able to perceive Christ, the Man of Sorrows, bringing them to me. And I would not trust myself at all were I to decide to look only within. I am sure I should, to a large extent, lose my sense of duty to the brethren.

And I am prepared to hazard the guess that our capacity for the Beatific Vision will depend upon our familiarity with the Christ outside us as well as with the Christ within us. And not only so. Externality of vision is necessary because the vision itself is truly corporate. It is our external vision of Him that unifies the whole body in its apprehension of Him.

3. Thus there emerge three meanings of the word "presence" as applied to our Lord.

First, there is the presence of Christ within the members of the Church, in virtue of which the Holy Ghost is shed abroad within us. In this meaning of the word, Christ is in us because His humanity is the Holy Spirit's

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agent and instrument, through which He links us to Himself and to the Divine Being in Himself; through which He communicates to us divine life, love, and power; and in which He makes all one.

And we may reverently guess that thus the relation in which the work of the Spirit in creation stands to the external Word's expression of the Father is reproduced in the redemptive activity of the same Spirit through the manhood assumed by the same Word.

Secondly, there is the presence of the Christ on His throne—that is, in highest glory, where He lives and reigns, upholding and governing all creation, including the Church, through His glorious manhood.

Thirdly, there is His mystical presence with the individual Christian, in the measure of his faith or of his unconscious claim upon divine love. Christ is mystically and objectively present to His people as they pray, when they use His sacramental rites, when they minister to others, as they suffer, and in the moment of death. He sanctifies Christian homes, His presence is felt continually when two or three will to seek Him, and He is the unfailing comfort of the lonely. To deny this

is to give the lie to the Gospel and to Christian experience. And to confuse it with the first internal mode of His presence is a crime against sound thinking.

Where, then, does the sacramental presence fit in to our division of the subject? Into the second mode. The sacrament is that earthly creation which makes real and actual to us, here on earth, the heavenly, glorious presence of the Lord Christ Himself. And, in what I have to say on this point, I propose to speak of the two chief modes of presence as (1) indwelling and (2) glorious. And under the term glorious presence I shall include the mystical and the sacramental. For these epithets are merely descriptive of the means by which the one presence is made real to us.

CHAPTER II

INDWELLING PRESENCE

THE New Testament is our witness to the fact that since the Day of Pentecost the Holy Ghost has indwelt the Church by means of the manhood of Christ Jesus our Lord. The manhood of Jesus is, in fact, the instrument of the whole activity of God usward. And God is in us Christians in a special degree because He has the sacred manhood as His instrument, as we too have it as our way of approach to God.

1. The ascended Christ on His throne of glory sends to us the Holy Spirit because His own manhood has become the fit and proper temple of the Holy Ghost. And He, the Eternal Word, now indwells the redeemed race by the personal activity of the Spirit, who works from His manhood as centre, within the members of His manhood as sphere, and by means of the virtue of His manhood as vehicle of divine life and grace. So that our conscious-

ness of Christ within us is not of the Master manifest as by Himself. Rather, it is of the manhood of Christ, as it both veils and reveals the Blessed Trinity. It is of God within us—Father, Son, and Holy Spirit. The agent of the presence is the Spirit, Divine Love ; while its instrument is the manhood of the Word incarnate.

The Christ indwells us in virtue, first, of His divine nature, since only God may indwell man ; and, secondly, of His human nature, since no manhood but His can avail to be God's Temple. But His manhood is not in us *as mere manhood.* It is in us because it is the natural mode of the Word's divine self-expression, a mode dependent evermore on the Word's divine being. It is in us as the created vehicle of the Redeemer's new-won force and power, because of its association with Godhead. And in no sense is it within us as the normal human self-expression of the Man Christ Jesus. That particular form of self-expression He looks to find in the perfected mystical body, by extension of His manhood in mankind.

Christ's manhood is in us because, through the Spirit, God the Blessed Trinity makes it

His own means of interior union with His children. And to gaze interiorly on *Christ alone* is to stop far short of the reality. Nowhere more than within us is the saying true—God is all in all. This is not to say that Christ is not within us in respect of His manhood. Within us Christ dwells as God, His manhood being the instrument of the Spirit's indwelling. With us, but as external to us, He is in the Church in respect of His manhood alone, the eldest among many brethren. And the Spirit in His manhood outside us is the Spirit in His manhood within us, so that we are one with Him.

Hence the twofold relation of the Christian to Christ. He is united with Christ, the Church's Self, *Ego*, Head, and essential Being. And He is united with Christ's manhood extended through, and in, all the members of the Church, in the power of the Holy Ghost. And when we speak of the indwelling of the Christ in the members of the Church, we ought to mean the presence of His manhood as it is the means of Eternal God's indwelling. We have no right to mean by the phrase a presence of Christ as distinct in its results from the presence of the Blessed Trinity.

The divine indwelling is that of God Himself, through the Spirit of Christ; that is, through the Holy Ghost, the Spirit comes to us from Christ's throne, in Christ's manhood, of which He makes us true members, so that Christ's mind may be expressed in and through our mind, and Christ's humanity consecrate and glorify ours.

So commonplace is this doctrine of the Spirit of Christ, and so familiar to English Churchmen since the late Professor Moberly expounded it afresh, that in writing recently on the Fullness of Christ, which is the Church, it did not occur to me to devote a chapter to its exposition. But in view of many utterances in the course of the present controversy it seems necessary to establish it now on the ground of revelation in the New Testament.

2. Our Lord teaches, according to S. John (xiv ff.), that the Holy Spirit will come to Christians, in His place, after His own Ascension. He will come from the Father, sent by the Father and by the incarnate Son Christ. He will come to Christ's disciples, not to the world. He will dwell in them. He will, in them, reprove the world, convicting it of misjudging Christ, by establishing Christ's triumph

and glory. He will, in them, lead them into all truth. And this He will do by taking what is Christ's, and showing it to them; and by making them remember, and comprehend, all Christ had taught them. Moreover, in them the Spirit will testify of Christ.

Again, our Lord assures them that all this will be, because already the Spirit dwells with them. But where? Surely in the Christ Himself. For if Christ and the Father be one, then also is the Spirit with them, in the same Christ.

Hence it becomes clear that our Lord's activity within Christians is included in the personal domination of the Spirit whom He sends, while the instrument of the Spirit's work is always that which the Christ Himself has supplied, namely, His manhood, in all its manhood, in all its wonderful fruitfulness and power. S. John certainly understood our Lord to mean this. For in his first epistle, after setting out the reality of God's incarnation, and the oneness of the Father and the incarnate Son, he goes on to base our Christian unity and love upon the fact that God dwells in us and we in Him (iv). And this mutual indwelling is the consequence of our receiving God's

Spirit. Again, he lays stress upon the Spirit's witness to the Christ. The Spirit is truth. And here on earth the witness to the truth is "the Spirit, and the water, and the blood." That is, the Spirit, in and with and through the crucified humanity of Jesus, now glorious in cleansing and redemptive virtue. Once more, this Spirit consecrates us *from within*, so that we have God's own unction, sanctifying us and making us apprehend the divine truth.

S. Paul also is fully master of this doctrine of the Spirit of Christ. In the Epistle to the Romans (v, vi–viii) he bases our salvation upon the work of the Holy Ghost who is "given to us." The gift is made in Baptism, in the moment that we are clothed in Christ's manhood, and have Christ's manhood within us. In that very moment the Spirit of Christ, the Holy Ghost, is life within us. The Spirit is our life ; through Him we mortify our bodies ; He prays within us ; He helps our infirmities, carrying us along when prayer fails us ; and lifts us up into consciousness of our heavenly sonship. And it is through Him that God fills us with love, joy, and peace (*Rom.* v and xv).

In the first of his Epistles to the Corinthians

the Apostle lays great stress upon the indwelling Spirit whose temple we are ; upon the activity of the Spirit in the Name of Jesus ; upon His inspiration, guidance, and counsel ; and upon His rich outpouring of gifts on the members of the one body of the Christ, as also on the ministers of that body.

In the Second Epistle he speaks of the Lord as the Spirit, the Spirit of liberty.

To the Galatians he writes of Christ living in the Christian, but the receiving of Christ is the receiving of the Spirit ; and the fruits of Christ's indwelling are the fruits of the Spirit.

And his Ephesian converts he clearly teaches that while the end of mankind is union with God in Christ, it is by the Spirit that, through Christ, we have access to the Father ; it is by the Spirit that we are strengthened with divine might and built up, in Christ, into the perfect mystical body. It is the one Spirit who fills the one body, and who also fills each separate member, causing him to bear fruit.

3. In short, we need not labour the point further. Rather we may sum up the matters thus.

The Holy Spirit makes visible, in created form, the thoughts of the divine mind uttered

in Him who is the Eternal Word, and Image, of the Father.

And the same Spirit remakes the ruined race, according to the measure of Christ's manhood, by means of its life and powers, dwelling in the Christ that He may fill all His members, and bring them into the unity of the mystical body, the Church.

So that we must confess Christ indwelling the whole Church, which is His Body. But we must also confess the Holy Spirit indwelling Christ's manhood and using it as His point of contact with men ; the channel of all divine gifts ; the magnet that draws out man's self-surrender ; the centre in which all shall be made one ; the fountain of their life ; the home of their weary souls ; and the enabling power in which they shall see God. It is, then, very difficult to separate the indwelling of Christ from the indwelling of the Blessed Trinity, or to urge men to direct their thoughts to the indwelling Christ as *regards His manhood*. Rather we ought to think chiefly of God who, in and by Christ's manhood, has made our manhood His temple. And the end of the Spirit's work is not so much to make us responsive to *Christ as man*, within us. Rather

it is to make *Christ as man*, and us His members, a complete and perfect unity, in which God may be known, and through which He may be expressed.

Thus our relation with the Christ as He is in all His members is not direct, but mediate, through the Holy Spirit who fills His manhood. And every attempt to over-emphasize the dwelling of *Christ as man* within us is mistaken. He is not in us that we may perceive His manhood as it is His own; but that we may apprehend it as the temple and treasure-house in which the Spirit takes what is His to give to us, as the Spirit's instrument of ministry, as God's own means of dwelling in us.

That this should prove to be the case is what any one might expect who meditates on the nature of humanity. It is conceivable that Christ's manhood is within me since God is in me, and where the Word is, there also is His manhood. It is not conceivable that His manhood is in me *quâ manhood*; since *quâ manhood* it is in heaven, at God's right hand.

This does not mean that intimate communion with Christ within us is not to be encouraged. Nor does it mean that He is not personally in us. Nor does it conflict with the doctrine that

Christ comes to us in communion, sacramentally, and abides in us independently of the sacramental elements. It does, however, mean that His presence within us is not primarily for this purpose of personal meeting *in respect of His manhood*. Primarily He is in us that the Blessed Trinity may be in us. S. Paul says, "Christ liveth in me." And the Christ says, "We will come unto him, and make our abode with him." Thus we "sit in heavenly places in Christ Jesus," and are, increasingly, being "filled with all the fullness of God."

CHAPTER III

GLORIOUS PRESENCE

WHERE, then, must we look for Christ as He is Man?

Clearly, in heaven. Christ's manhood, as manhood, is in God's highest glory; as we men put it, at God's right hand.

1. This glorious presence of our Lord cannot be left out of account. For where shall they seek Him who are not yet members of the Church unless He be found external to His members? His indwelling presence is for the Church alone; the world has no part or lot therein. He Himself is our witness. Yet He is still the Eternal Word who gives light to all, and in whom is all life—that is to say, His manhood is the instrument of His own manifold activity, apart from the one highest work of perfecting the Church. We do not direct Moslems and heathens to Christ dwelling in His members through the Spirit. We point them to Christ in His glory.

Again, in teaching our Christian people we do not allow them to concentrate all their thoughts upon the indwelling presence of the Spirit, through and with whom Christ's manhood is their life and power and charity. We insist on their taking a wider view, less dependent on themselves. We show them the same indwelling presence in their brethren. And also we point them to the glorious Christ outside themselves, the one Head of the body of which they are members, the Priest who is external to them as well as within them, the Victim of their corporate sacrifice, the Fount of their corporate life, and the Judge of the brotherhood's corporate attainment.

The Church cannot, in fact, fulfil its true vocation unless it acknowledges a Head whose instrument of ministry it is. Nor can it be prepared as a bride for her husband unless it have learned to love the Bridegroom outside itself. The Head is in the Church, yet external to His members. The Bridegroom and the bride are the Church, yet is He external to the bride.

Without doubt, then, this external presence is permanently vouchsafed to us on earth. The *Guardian* has denied it. The Bishop of Oxford

has, in this connection, omitted to mention it, although he will not question it; but its recognition is vital to any discussion of the point at issue.

2. We must, then, devote a little time to recalling what revelation and experience have to tell us on this point.

The Gospels prepare us for an external presence by the story of the Resurrection appearances. It is true that they are not normal. Confined to the forty days before His ascension, they may no longer be expected. But they once happened. The Christ whose manhood was one with theirs through the first communion, in the Spirit, was seen by His disciples externally, an objective vision. Pentecost was not yet, and the Spirit had not been given in full measure; nor had Christ yet ascended to His Father. But, in a real sense, the disciples were both indwelt by the risen Lord and able to behold Him in external presence.

At Pentecost the Christ, external to them, sent the Spirit to them, in whom He Himself already was.

After Pentecost the evidence is clear, positive, and beyond doubt. S. Stephen, here on earth,

saw Christ in His glory. Saul of Tarsus, here on earth, saw Christ's glory, heard His voice, and held speech with Him. S. Paul the Apostle saw Him, spake with Him, and received mission, revelation, and guidance from Him. S. John the Divine devoted a long book to the one purpose of portraying the activity of the glorious Christ, external to Christians, ruling both the Church and the world. And the authority of the book he bases upon his own real vision of the glorious Christ.

Outside the New Testament, but in the same period, we meet the story of Christ's appearance to S. Peter on his way into Rome to die in His Apostle's stead. The story may or may not find acceptance ; it is none the less most valuable evidence to the primitive view of Christ's external presence vouchsafed to men on earth.

Again, it is impossible to explain S. Paul's doctrine of Baptism and Communion unless we assume an external presence of Christ vouchsafed here on earth. The candidate for Baptism meets Christ first. By Baptism he passes into the Spirit's sphere of influence because of his new union with Christ's manhood. And the communicant approaches Christ

external to Himself. For, according to his faith and penitence, he receives the sacrament either to his health or to his loss, spiritual and bodily.

So revelation speaks. And experience joins its voice with that of revelation.

3. According to our Lord's own promise, He is continually vouchsafing an external presence to those who gather together in His Name. It is our own fault that we generally ascribe to the Holy Spirit the sense of divine presence that our Lord Jesus conveys in His coming to us. We all know this presence of the Master. It sanctifies many a dangerous interview, straightens out a difficult dispute, gives life to what otherwise were a dead conference, breathes heavenly fire into the cold atmosphere of a religious meeting, and is the permanent consecration of many a Christian home.

We recognize Him too in our time of prayer. In no empty sense we hold His feet, we feel His touch, we hear His voice. He makes us penitent and moves with us to where, with His priest, he waits to absolve us. We know He is with us confessing as with the priest absolving.

In temptation we have met Him. Victorious, we have come from the battlefield conscious of His presence without whom we must have fallen. Conquered, we awake sadly to our refusal to hold His powerful hand. Sick and suffering, sad and lonely, we have felt His presence. He never fails us. If He cannot lighten the burden, He carries it with us. Nor are those lacking whose sense of His presence includes actual vision. This war, as others before it, will give its tale of evidence. For the Master is still the soldier's Comforter. The eyes of those who share Christ's agony sometimes see the Christ Himself.

Once more, that Christ still vouchsafes His external presence on earth is proved every day in our missionary work. Take the case of new adherents, whose instruction in the Faith is still in its early stages. They have no interior union, or connection, with Christ's manhood. Yet Christ becomes to some of them a very reality. He makes Himself real to them externally, if not visibly. And for His sake they will surrender much in their heathen life that is dear to them. So real is He that they see Him in dreams that sometimes change their lives. The Christ

promised to draw all men to Him : those who come He passes into the mystical body that, in the Spirit, in and through His manhood, they may be made one with God and all mankind. But the preliminary drawing is His own proper work. It is His as external to the convert, external to all Christians. It is His work as King and Priest at God's right hand. His task it is to draw men from the world, so that once within the Church the Spirit may fill them.

Again, we must take account of their experience who detect in the Blessed Sacrament an external presence of Christ Himself.

This is a very delicate and difficult point on which to write. For those who know most of the Lord Jesus are most reluctant to unveil to us their secrets. But we all of us know holy people to whom the external presence of our Lord Jesus in the sacrament, as they approach to receive Him, is as real as anything on earth. And we are also aware that those who have gone farthest in the knowledge of God within them are the most ready to perceive the Lord Jesus as He comes. One such saint, who died not many years ago, was so alive to Christ's presence, in the sacramental mode, that he

was able to detect the absence of the sacrament from a tabernacle fully veiled, with its lamp burning. He knew Christ's presence was not there vouchsafed externally. His companion argued, from the veil and the burning lamp, that certainly the Host was present. Inquiry was made. The saint was right. The sacrament had been removed. He knew ; he did not require outward signs.

Parallel with this is the evidence of very many well-qualified witnesses that churches in which the Blessed Sacrament is reserved have an atmosphere entirely different from other churches. In fact, this is a commonplace. But it depends, for its truth, upon an external presence of Christ vouchsafed to us here on earth.

CHAPTER IV

DIFFICULTIES

DIFFICULTIES, however, meet us if we try to see these different modes of presence in a unity. We seem, even to ourselves, to be setting out phrases that express mutual contradictions. How can Christ be in heaven, externally present on earth, and within us as the Spirit's vehicle and temple, at one and the same moment? And how do these various conceptions fit our notion of the mystical body, the Church?

Answers to these questions depend on our power of contemplating God and His eternal activity, apart from too definite a notion of time or of space.

We had better begin with the truth about the sphere of our Lord's manhood. His manhood was seen on earth because we men live under conditions of earth. But our Lord Himself told us that from its beginning it was truly in heaven. "He that came down from

heaven, even the Son of Man." [1] And with this teaching we may rightly class such words as these: "The Father loveth the Son, and showeth Him all things that Himself doeth," and "The Son can do nothing of Himself but what He seeth the Father do." [2] And in this S. John follows His Master when he says that in heaven is "the book of life of the Lamb slain from the foundation of the world," and that he saw "a man-child, who was to rule all the nations . . . caught up unto God, and to His throne." [3]

The manhood of Christ is in God from its creation in Mary's womb. It is in heaven. But it is also seen and handled by us on earth. Where is its most real existence, then? It is independent of place, because it is outside man's localizing mind as well as within it. Its real existence is in God; its appearance on earth in concrete form is our means of entering into God in whom we find it.

From this point we may take a further step, cautiously, as befits men bound in space and time, yet faithfully as befits sons of God and heirs of heaven.

[1] S. John iii. 13. [2] ibid. v. 19, 20.
[3] Rev. xiii. 8; xii. 5.

The Blessed Trinity is perfect God: He changes not. So that all ideas perceived in Him at different times by us men, under earthly appearances, are eternal. They are just aspects of His one eternal mind. They are God Himself variously conceived. Two main ideas are apprehended by all believers. The first, creation, is involved in our existence. The second, redemption, in our consciousness of sonship. And we are able to connect, dimly and with reverent mind, the revelation of creative purpose with the eternal idea represented in the procession of the Holy Ghost, Divine Love and Life, from the Father by way of Him who is His Reason, Word, and Son. Similarly, the revelation of redemptive purpose we associate with the Eternal Word Himself, through whom the Spirit of Love gives forms to the Father's thoughts, and in whom the same Spirit will bring those forms to perfection.

We acknowledge, with adoring praise and loving gratitude, the eternal notions of creation and redemption in the divine mind. We imagine them ever-present within the Godhead. And we perceive that all that remained was to provide them with material forms, that

we might consciously respond to them. For we too are included in the notions themselves. We may confidently rest this doctrine upon the authority of S. John (i. 1–14) and S. Paul (*Ephesians* i. 1–4 ; *Colossians* i. 12 ff., etc.).

And it is necessary to inquire how God's eternal notions that include us are, in fact, made real to us. In other words, how we become present to Him, and He to us.

1. The Blessed Trinity, our God and Creator, is revealed in Him who is the Father's Image, Word, and Utterance. And His manhood is the articulation of the Word in terms of creation. The manhood of the incarnate Word is God's means of self-revelation, of close contact with His creatures, and of raising creation to its predestined level. Thus the Christ is one with the Father, whom He reveals and for whom He is ; and also one with the Spirit, in co-operation with whom He made and now redeems all things.

Hence all men who are united with the manhood, whether they be on earth or beyond the grave, are in the presence of the Word, the Spirit, and the Father ; that is, of the one eternal God ; and He is present within them. Space may be neglected. The manhood is

God's; and, in God's manhood, He dwells with us and we in Him. It is a mere accident of our present state that some members of the manhood are still on earth: the essential truth is that they are in His manhood, and His manhood is in heaven, because it is His who is God.

Thus we may say that the presence of Christ, in respect of His co-operation in our creation, is essentially independent of time and space. Accidentally, that is, by reason of our human condition and need, it was once localized on earth for some thirty-three years. But essentially it is dependent on the interior union of our manhood with His. For, once united with His manhood, He dwells, not as sole agent, but in and with and through the creative Spirit of Love; to whom Christ's manhood is the necessary temple of His presence, vehicle of His activity, and instrument of His unifying life and love.

2. Equally is Christ's presence in respect of His redemptive work independent of time and space. He Himself is the eternal utterance of divine love that is capable of varying expression, while never itself changing. He is the very Image of Divine Love—love that is self-oblation. He is, because self-oblation is divine.

He receives all ; He is all that eternally is ; and He exists in and for Him who, in giving all, makes Him to be His own Image. Love such as this is essentially timeless, beyond spatial measurement. Love is God Himself. And it is accidental to love that He once lived on earth. That is to say, so far as we can judge, His incarnation was necessary to Him just because it was necessary for us. Be this as it may, Divine Love, in the person of the Word, makes His presence real to us ; and expresses, under created forms, the self-sacrifice which is His nature. How does He do it ? In modes that have varied according to our human requirements.

Apart from the Christian revelation we perceive Him, as with His chosen people who were to prepare His way, so with those who yet have failed to accept His Church, revealing God's presence to such as will receive it, working in and through the minds of a few responsive men. Lives a little nobler than the average, philosophies redeemed of their worst follies, ethical systems purged of their grosser vices, and religions shorn of their more degrading superstitions, are means of partial revelation that He can use. For He is so truly

perfect Love, that even our fallen manhood is congruous with His essential nature.

None the less, His presence, in the degree that we Christians call real, depends upon the taking of our manhood into God. It is God's presence; yet in human form, it was within the Mother's womb. It is God's presence; yet in human form, it was seen in the agony at Gethsemane, and in the death on Calvary's Cross. Herein lies the mystery: God in Christ, and Christ born, working, dying, and dead. So too in resurrection and ascension. The presence is still the presence of God, yet it has visible, tangible form: a form perceived by chosen witnesses for forty days on earth, and in the moment that it passed from earth's last conditions to possess the Christ's personal glory in heaven. Yet the most vital reality is not the form, but that in Godhead, of which the form is the expression in terms of humanity. The Eternal Word is He whose presence we perceive; the Word who is Love, and as Love gives all He is for us; even as the Father gives all He is, and sees in what He gives His own Reason, Word, and Image.

Why, then, should it be thought incredible that this eternal idea of redemption should

still find visible expression here on earth? Why do we hesitate to receive from the Eternal Word, incarnate, in glorious manhood on God's throne, a still further expression of Himself here and now? Can an eternal idea, that includes us and our union with God, remain without visible form so long as men remain unredeemed or unglorified? Not if the idea be God, who is Love.

The Blessed Sacrament, therefore, takes its place among the forms Divine Love wills to use for the expression of Himself as Love poured out. It is the latest expression of the eternal love: latest in time, and latest in development. Latest in time, that is, in man's apprehension of it. For divine love is revealed under successive forms, because mankind thinks successive thoughts. And latest in development, for the consecration of manhood by union with the Word comes, in the succession of ideas, before the taking, by the same Word, of the lower creation into Himself, through the representative creatures bread and wine.

The essential truth of this sacrament is that it makes real to faithful souls the presence of God as He is our Redeemer. It makes real Eternal Love whose nature it is to give Him-

self. It makes real the Love that took flesh, the Love whose Body was broken and Blood shed, the Love who makes all men one, confirming them in common sonship and mutual fellowship ; the Love who is Father, Son, and Holy Ghost.

And also, by reason that Love has taken manhood into Himself, the sacrament conveys to us who receive Him the very virtues of His own manhood.

Thus God, who is essentially redemptive Love, makes His presence so real to us that we are enabled actually to dwell in Him and He in us. For in the Christ we see Him who is Blessed Trinity, and through Christ's manhood we have, in the Spirit, access to Him. The divine life which the Father ever gives, and the Word ever receives, reaches us through the sacred manhood. The self-oblation of the Eternal Word, in which He ever gives to the Father what he also receives, is expressed to us in the Christ's one, sufficient sacrifice ; and we are permitted to share it. In Christ, with Christ, through Christ, we are made part and parcel of that which is offered : caught up into His filial self-oblation, into the inward movement of Eternal Love Himself ; while the

unity of mankind's association with the divine love is pledged, safeguarded, and enriched down the ages, because Calvary's sacrifice, which most fully expresses the depth of divine love, is continually represented under the sacramental forms. The Body broken, the Blood shed, are symbolically shown under bread and wine; the very manhood now in glory is made real to the eye of faith; while the human will of Christ, that triumphed on Calvary, is evermore the one basis of this mode of God's presence, and the unifying force that subdues all men to His will, and draws them to His heart.

3. Thus the two modes of presence, to which we give the titles of "indwelling" and "glorious" (the presence of God within us in the Holy Ghost by and with and in Christ's manhood, and the presence of God outside us in and through the Incarnate Word by and with the Holy Ghost), are truly only different modes of one presence; and that, namely, the presence of the one God. They are distinct in thought because God is both Creator and Redeemer. They are distinct because of the richness of divine love. Yet they are one, for God is one.

4. If now we go on to ask how these separate conceptions fit in with the notion of the one body, the Church, the answer is not far to seek.

The Church is manhood united with God. The Christ is at once the Head and, in His members, the Body of the Church. He is at once its *Ego*, or Self, and, in His members, the new, corporate personality which we name the redeemed humanity. He is at once the Bridegroom, the object of its adoration, and the Priest who gives voice to its praise. There is no relation between Christ and God, or Christ and His members, that does not involve the whole Church. Christ in highest glory is within the Church. His presence, external to the other members of His body, is the presence of the Head of the Church. And they sadly err who distinguish otherwise between Christ external and Christ internal. Ultimately, the two realities are God and His mystical body. And what is not God is within the body. So that Christ's Manhood is within the body. And the body is God's, just because the Christ is, at once, eternal Word and Subject, *Ego*, Self, of a created manhood in which all men have become members.

5. What exactly is the relation, for the Christian wayfarer, between the external Christ and the indwelling Christ ?

Very few words will show it sufficiently for our purpose. The catechumen has no indwelling Christ when he comes before the glorious Saviour for Baptism. He comes empty before His King ; and the King, joining him to His manhood through the Spirit, fills him with the Spirit, as with His own life and power. The newly-baptized has the indwelling presence of God. Yet He must continually have recourse to Christ outside himself. Not only when he prays, worships, and adores is he sometimes gazing at God above as, sometimes, at God within. But in every sacramental rite he goes with Christ in him to Christ outside him. And never more strikingly so than in the Holy Communion itself. So that the external activity of Christ appears to be concentrated on deepening and enriching the interior union in which a man is being made one with God.

In other respects, Christ's external activity, as we have already noted, is concerned with the government of the universe and the care of the individual life. Thus He works upon

us from without and from within. Just as, in the great day, we shall see God in Him because He is within us, our power of vision, and the source of our own likeness to God. And He, who is without us, will judge us for our treatment of Himself within us.

6. We may, then, accept as revealed by Christ two chief modes of His presence :—

(*a*) First, by Baptism, is made real to us God, creative Love. Through union with Christ's manhood, in the life of His that is made ours, we are filled and dominated by His Spirit, God the Holy Ghost. We dwell in God and God in us. We are new creatures. In Christ's manhood we are on a new and higher level, we taste divine powers, we see divine visions, and are linked up with the movement of Divine Love Himself. We find ourselves in God's household, at one with all mankind in the Spirit, as in the Word Incarnate. God is indeed present ; and to this mode of His presence we give the name of mystical indwelling.

(*b*) Secondly, Christ in highest glory expresses God as He is redemptive Love. There are yet many sheep who have not reached His fold, and need the Saviour's care. And as of

old, so now and through eternity, He has His own proper function in upholding creation, of the unity of which His glorious manhood is now the pledge and centre. It is His to win men to enter the mystical body ; it is His to preserve, strengthen, and perfect the individual relation in which each member of the Spirit's brotherhood stands to his heavenly Father. He has given us the Spirit that we may all be one in Himself with God. Yet He Himself also comes to us according to His promise.

And under this second mode of Christ's presence we place two subdivisions.

For, sometimes, His presence is made real to us in manners, and by means, that we cannot easily classify, as we saw above. We perceive Him really with us, we have an unswerving conviction of His presence ; but we can hardly give a name to the means by which He makes us recognize Him. The world calls these means illusions, delusions, subjective visions, and the like. We know they are not to be so described. And, for the want of a better term, we name them *mystical*. The mystical presence is real, its mode escapes our definition. Thus the name will serve, for it signifies a reality in the process of becoming plain.

At other times His presence is made real to us by means He Himself created and defined. "This is My Body." "This is My Blood." So that the Sacrament, blessed above all others, is in strict fact Christ's own chosen means of making real, to His children, His presence in God's glory.

It reveals to us God the Blessed Trinity as He is expressed in the Word Incarnate—that is, it reveals God's redemptive love as it is without material form or expression, and also as it is expressed and made clear to us in the manhood. And the manhood bears all the essential marks of the conflict in which Eternal Love bought us for His own. The Blessed Sacrament reveals the eternal idea of redemption, clothed in glorious manhood—that is, it reveals the idea and all the consequences of expressing that idea in human love in a sinful world. It reveals Divine Love that pours Himself out, together with the Vessel that He used in the pouring, a Vessel for evermore marked with the finger-prints of His resisting children.

To this manner of His presence we give the title *sacramental*. It stands alone in our experience. It is *sui generis*. And that because

it must always express what men did to God Incarnate, and also provide the means by which the forgiving God may lift His rebels up to the level of His love. The first of these conditions is required that the all-sufficient Sacrifice may be enriched by the oblations of each succeeding generation. The second lest any man be left without knowledge of the path that leads to His Father's home.

CHAPTER V

DOUBTS

NOTWITHSTANDING the wonderful faith that enables us to accept these truths in a general way, doubts assail many Christians when they pass to practical application of their belief. Is Christ really and truly present in the sacrament? If so, what exactly does His presence involve of locality? Is He always in the sacrament, or only at times of Communion? Did He really intend us to adore Him in His sacramental presence? And so on, for the questions are almost endless.

None the less they must be faced, and, if possible, answered.

1. As to Christ's presence. We have seen that the presence in the sacrament is that of the glorious Christ at God's right hand. Evidently, then, it is a presence external to the communicant. In short, it is the presence of God, God in glorious manhood. But how can we

say that Christ is *here*, *before us?* He is *before us*, because God is transcended over us, outside us, objective to our reason, our sense, and our faith. And He is *here*, because we are in God as God is in us. There is no *here* or *there* in strict truth. But just as we are in the flesh, on earth, as well as in God, so is Christ *here*, before us, as well as in God's highest glory.

Again, he is *here*, because in His sacrament He is not everywhere on earth. So also He is here *now*. Because *now* is the human term that denotes our present attention to the *eternal* presence. *Now* is in eternity, as eternity is, for us, focussed in the *now*. Wipe out from the mind all created realities except yourself and Christ's manhood ; you will still require the sacrament to make the manhood accessible to you. But you will no longer think of it as in space or time ; you will see it as at once the veil and the unveiling of the manhood in heaven. And if your material nature were suddenly glorified the sacrament would disappear from your ken ; you would comprehend the very manhood itself, and, comprehending Christ, you would begin to see God.

2. Is the sacramental presence local ? Yes

and no. Or rather no and yes. No ; because the Christ is in highest glory. Yes ; because you are under conditions of space, and cannot in any way conceive of a presence that is not local. It is local to you because you require to conceive, take, and eat the heavenly Food. It is local to you because you and your brethren must gather together to set forth before the Father the representation of Christ's death and passion. It is local to you because you are bound to meet the Man, Christ Jesus, whose manhood is not, as is Godhead, ubiquitous. It is not local in the sense that Christ descends from His throne of glory to be present with you. It is not local in the sense that when the sacrament is moved He moves from place to place. It is not local in the sense that if the sacrament be placed within a tabernacle He is Himself confined within space. In short, it is not local in any sense that denies Christ's continuous presence, in manhood, on the throne of His glory. And it is local in the sense that the sacrament, having become the outward expression of Himself, is seen by you in one place and not in another.

If I may dare to put it so, the presence is

local from our point of view, while from the angels' standpoint it is not local. For we perceive Christ as it were in our midst, while the angel sees us at the foot of His throne in heaven itself. We regard the elements of bread and wine as means by which Christ comes down to us, the angels see in them the means by which Christ makes His heavenly presence visible to us.

3. The next two questions we may state thus. Suppose the sacrament to be reserved for the sick, is the presence withdrawn until the sacrament be given to the sick man? What authority have we for answering in the negative? Answers to such questions as these must follow the lines of probability and tradition in the absence of any indisputable word of revelation.

The only certain ground of belief in the reality of the presence at all is our Lord's institution of the Blessed Sacrament. The creative Word Himself said, "This is My Body, this is My Blood." I can at least understand the argument that the words of consecration were spoken metaphorically, not creatively. Of course, it was advanced too late in the life of the Church to find accept-

ance, but it is a rational suggestion. But, try as I will, I can see neither right nor reason on their side who venture to read into a word they admit to be creative a meaning without any analogy in the universe. I say, without any hesitation, that the burden of proof lies with those who do not accept our Lord's own creative word at its natural value. For there is no analogy to be found in support of their assertion among all the sayings of the Christ. Nor can they adduce evidence from merely human speech because the sacrament has no analogy among the things of earth.

Let us, however, fall back on probability and tradition.

Arguing from analogy we may regard it as in the highest degree probable that our Lord's new creation was meant to be absolute. First, because He who is the Truth gave it a new name. Secondly, because His task is to raise all created things into union with Himself, and the bread and wine reached their true end when they received their new name. And thirdly, because it is God's evident purpose that creatures be raised to an order above their own in order to serve the human race, and once raised they keep that order when their

material forms decay. That is so very well known that I need not pause to emphasize it.

The tradition of the Church supports what probability allows us to hold. For the doubt was never raised sufficiently to secure notice of it. It is true S. Cyril of Alexandria dealt with it in a letter to a fellow bishop, declaring that "the power of the consecration and the life-giving grace still remain in it." But as he calls those who raised the question "mad" it does not appear that the doctrine of conditional presence was widely known. It may well be that S. Cyril's answer refers to a wider doubt than that raised to-day ; perhaps some one had begun to question the efficacy of the reserved sacrament even for Communion. Yet his answer makes clear what he taught. And the superstitious uses to which the sacrament was put show that men believed in the absolute nature of the change.

In any case the practice of reservation was so common from the earliest days that there was every opportunity for the growth of a view of conditional consecration. But as a matter of fact no such view gained acceptance until the Reformation. At that time it attained popularity because it fitted the Lutheran view

that our Lord's manhood was, like His divine nature, ubiquitous. The ubiquitous manhood was supposed to be present in the bread and wine at the time of Communion. That is, the ubiquitous reality took to itself a means of contact with man for the one purpose of Communion.

Apart from the Reformation controversies, the whole theology of the Church was on the side of a manhood locally in heaven, in its own proper mode of presence—a presence by no means ubiquitous, and such as to require the liturgical form of consecration before it could be with us under forms of bread and wine. The consecration once made, Christ's manhood was present. That the presence would be withdrawn again while the elements remained did not occur to Catholic theologians.

The Bishop of Oxford is fond of pointing out the close analogy between the doctrine of the Incarnation and the Eucharist. He has a classic essay to prove that transubstantiation, with its destruction of the substance of the bread and wine, is parallel with the view that our Lord's manhood ceased to be truly human, being so filled with divine power as to be indeed hardly human at all.

May I, humbly and tentatively, suggest to him a like parallel?

Many people have thought that God's Incarnation was so little necessary to His divine nature that, had our Lord chosen, He could have willed to desert His manhood. They write as if He could have done so and yet been truly God. Many of them express the wonder they feel at our Lord's daily continuance in his earthly state of sorrow as if He could have chosen to leave it. It is, I suggest, this view of the Incarnation that has made possible a doctrine of conditional consecration.

Does not a true view of the earthly life and passion of our Lord shut out all such idle speculation? For God is naturally self-expressed in the Word, and the Word in that which Incarnation symbolizes. God changes not. And the Incarnate Word, as befits God's love, accepted the inevitable consequences of Incarnation which were worked out in His daily experience of obedience under sorrow. His obedience consists in His acceptance of the inevitable. He could not will to draw back. The wonder is not that He did not retrace His steps. It is that, being One who could not will to go back, He ever came to our redemption.

In short, we wonder reverently at God's nature, which is Love.

And so with the Blessed Sacrament. As God is naturally expressed in that which Incarnation symbolizes, so is the Incarnate Word naturally expressed in that which the sacrament symbolizes. And once the sacrament is consecrated the Incarnate faces all the consequences thereof. For redemption rests on self-oblation, which is God's own nature, expressed in the generation of the eternal Son. And self-oblation consists in the one primary act, and the selfless acceptance of all the consequences thereof.

And, lastly, against "conditional presence" we may justly urge the evidence of those who have, by experience, personal conviction of the presence apart from Communion. To this I have made reference already in another connection ; I merely recall it here.

It seems to have escaped notice that if our Lord's presence is conditional on our receiving the sacrament it ought not to be evident to those who attend at the Liturgy without Communion. And therefore it ought not to be evident to the priest who communicates the sick man with the reserved sacrament. No one,

surely, will go this length who acknowledges any sacramental presence as such. Does not the argument in favour of conditional presence assume too much knowledge on our side? All that we have to go on is the Lord's own assurance, "This is My Body." What right have we to determine conditions under which this may not be true? The revealed word of institution suggests an absolute consecration; probability is on its side; tradition reveals no doubt raised against it; the practice of non-communicating attendance supports it; and spiritual experience proclaims it. Against all this who dare say he feels that Christ did not intend it? In view of this who will demand more certain guarantees of the presence? Can we no longer walk by faith?

4. We must not shirk, however, the main doubt that assails so many Christians. They are tired of the endless controversy about the Blessed Sacrament and of the rival definitions that have been advanced. And their temptation is to deny any essential connection between the sacramental elements and the presence. So long as the presence sanctifies those who use the sacrament they are content to do without definition. But those who accept this position

must, in all justice, refuse to enter on controversy with others in this matter. They have no common ground on which to base a discussion. They are merely agnostic.

To me the most satisfactory way of thought, in face of the rival theories, is to try and get behind the creation, so far as creature can, and rest upon the Creator's mind, as revealed.

Every creature represents what we may call a divine notion; it also represents and takes its name from a human notion. The divine notion went before it, and is the ground of its existence. The human notion followed after; it is man's effort at reading the real nature of the creature and its place in the universe. And since man's intelligence is capable of interpreting God's world up to a point, the human and divine notions of common things are, no doubt, sufficiently in agreement. Bread is bread, and wine is wine. The divine notion of both probably contains far more than the human, but for all present purposes the human is adequate.

Suppose, however, that God should please, in the exercise of His creative power, to enlarge His notion of a certain thing so that it might include not only the original idea but

a cognate idea of a different order and significance. And suppose Him to have revealed to us this free choice of His. What then? When we came to consider this new thing from our standpoint we might still see it as we had always seen it and give it its original name. But from the standpoint of faith we should be bound to see in it what God had seen in it and name it as He Himself had chosen to name it.

But this is exactly what has happened in the case of the Blessed Sacrament. God and man both see in it two particular creatures, all that we imply by the names bread and wine. But when the bread and wine are brought under the influence of Christ's redemptive activity by His command in the power of the Spirit God says that He sees the Body and the Blood of the Christ. That is to say, God's notion of the material things has become so enlarged as to include not only that which is known as bread and wine, but that also which is known as Christ's Body and Blood. This enlargement of the notion is so entirely God's own doing, confined to the sphere of ideas, that no sensible change takes place in the original creatures, bread and wine. The

notion of bread and wine has become a new notion, the notion of Christ's Body and Blood under the forms of the bread and the wine, which men still see, handle, and identify. To put it still more clearly. We do not claim to grasp this mystery of God's working. We reverently try to speak of things as we believe they appear to Him, and as Christ's words reveal them to us.

We contemplate God seeing two things that are necessary for the creation of the sacrament. He sees bread and wine under the notion that underlies their existence as earthly food and drink. He sees Christ's manhood under the notion of natural human presence in one place, be it in the Upper Room or in the heavenly glory. In the act of creating the sacrament He no longer sees Christ's manhood *as present in natural manner*, nor does He see bread and wine *as merely earthly food and drink*. But He sees in a new unity Christ's glorious spiritual manhood under the forms of bread and wine. And what God sees really exists. I have spoken of it as a new unity. Of course to us it is new. In God's mind there is nothing new, for He changes not.

It will become plain to those who think it

out that Christ's manhood, naturally in heaven and at the same time spiritually under the forms of the bread and wine for our communion, is the one twofold expression of the divine redemptive love. It is the essential unity of God, mankind, and creation ; and the sacrament both expresses that unity and is God's chief means of extending it over the whole universe. For God is revealed to us as requiring for His self-expression His own thoughts in created forms. These He assumes to Himself in such wise that while continuing to be the same in themselves they no longer exist either for themselves or for what we took to be the primary purpose of their creation.

First, He assumes manhood ; our own manhood, like in all points to ours to-day, sin only excepted. And in the taking He constitutes it in the eternal Word as its self, or *ego*, so that it is God's own manhood on a plane higher than ours yet destined to be ours.

Next, He assumes bread and wine ; ordinary bread and ordinary wine. And in the taking He constitutes them in His Body and His Blood ; yet they remain, as His manhood remains, in all points like what they were.

Thus we conceive of God, who is essentially self-oblation, as Blessed Trinity, Incarnate, and, as Incarnate, sacramentally our food. All this is involved in the definition of God's character.

Nor can we rightly think of creation united with God in Christ unless Christ Himself be in some way the living centre of the creation He must assume. Manhood constituted in the person of the Word establishes Him as the living centre, since it gives Him the created reality, into union with which all creation can be brought. Bread and wine, constituted in His manhood, give Him the means of binding to Himself all to which they may convey His life. And at the same time they witness to that power of His which will one day subdue in a different degree the whole creation to service on the supernatural plane. That is to say, the Incarnation and the Blessed Sacrament stand for aspects of God's nature, thoughts of His mind, eternal notions. And these cognate notions on the natural plane, namely manhood and bread and wine, are lost in the wider supernatural notions of God's manhood and the bread from heaven. That is to say we confess no presence of Christ in the sacrament, which will not endure beyond

the veil. The material elements belong to our present dispensation. But Christ's manhood will ever be present to us in heaven both in its natural manner and in such spiritual manner as will enable Him continuously to be the Food and Life of His members. As there is a vision of Christ outside us as well as the knowledge of Christ within us, and as our growing comprehension of the vision has no limit, so we believe that in heaven there will be for us not only increasing fullness of Christ's life and activity within the members of His body, but also endless receiving of His life and power from Him outside us the Head of the body.

In what manner, then, will the glorious Christ in manhood perceived outside us become so really present to each saint as to communicate Himself in all His powers? We cannot even guess. The saints now in heaven perceive it. But we confess that whatever this manner prove to be it is of God's mercy, now expressed to us on earth in that mode of presence in which Christ's manhood is with us under forms of bread and wine.

Our Lord's sacramental presence as it affects His life on the throne of glory (to speak

symbolically) is not a temporary accommodation to us on earth. The temporary accommodation is in the use of material elements. The sacramental presence is the expression of an eternal idea, and will be permanent in the heavens, the epithet sacramental will not endure, but the particular mode of presence we now call sacramental is a permanent activity of redemptive love.

This is a most important consideration. For the main force of the opposition to the tabernacle is derived from a conviction that the Christ of the tabernacle is, if I may give voice to men's thoughts, a private creation of our own minds in no possible relation with eternal truth. Indeed it is not so. He is in eternal relation with truth. And the more we can make ourselves see truth as a whole the more readily will we allow freedom of access to the tabernacle.

But wait! We must descend from these heights to meet objections on the score of the Thirty-nine Articles. Yet we need not be afraid; they will easily be reconciled with all I have written. For Articles and Catechism assert, beyond just dispute, that the Body and Blood of Christ are given, taken, re-

ceived, and eaten in the Lord's Supper. They also assert, equally beyond just dispute, that bread and wine are received, that our bodies are strengthened and refreshed thereby, and that the natural substance thereof is not changed. (See Catech. and Art. XXVIII.)

This means that God sees in what we receive the Body and Blood of Christ under the forms of bread and wine. And that we see with our eyes bread and wine, and with our faith perceive and take Christ's Body and Blood. In other words, the notion of the sacrament that God reveals to our faith is this—the Body and Blood of Christ under the forms of bread and wine. Therefore we are bidden to pray "that our bodies may be made clean by His Body and our souls washed through His most precious Blood."

5. Thus our last doubt is met. What is that? It is a doubt lest we be hopelessly entangled in materialistic conceptions. This doubt assails us from both sides. First, is not the conception of Christ's Body and Blood materialistic?

The answer is that the sacrament makes real to us the Christ of heaven, and communicates to us Him who is in heaven, in

heavenly glory. If that is a materialistic conception, then, of course, our whole theory is materialistic. Otherwise our theory is, in the highest sense possible to manhood, spiritual. And no man may call our view of Christ's presence physical unless he mean by physical a presence of the heavenly nature of Christ in glory. Physical in the sense of earthly human nature it certainly is not.

Secondly, from the other side, many men doubt whether the emphasis on the reality of the bread and wine may not detract from our sense of Christ's real presence. It is this doubt that has led to unbalanced statements, such as Faber loved to collect and reproduce. The answer is that God's mind is creative. What God sees to be really is. And if God sees Christ's Body and Blood under the forms of bread and wine we may concentrate our faithful gaze upon the precious gift of heaven, and treat the bread and wine as what God sees them to be, the Body and Blood of Christ. The point is that the bread and wine of the sacrament, in God's notion of them, have no other purpose than to be the forms under which the Christ's Body and Blood are really present to us. And this conception is

no more materialistic than is necessary to the revelation of Christ in heaven under terms of the earthly creation.

At this we must leave it. We have discussed different modes of Christ's presence. We have not run away from difficulties nor refused to face natural doubts. And we may now pass to the more central point of the controversy.

CHAPTER VI

REAL PRESENCE

A PRESENCE is real to us in the measure that the thing itself touches us. That which barely touches us, and, in a few points only, is less real than that with which we find ourselves entirely taken up.

1. Walking in a crowded street no one is so really present to me as a good friend whom I see approaching. And, living in a large household, no one is so really present to me as the one for whom I have the most affection. In a railway-carriage my book may be more really present to me than the other passengers.

Real presence of a person, at its highest, implies my entire attention to him and his entire attention to me. And therefore it is that the Sacrament is necessary to me when I desire the most real presence possible of Christ, the glorious King. The Sacrament focusses all my being on Him. And it focusses all His Being on me. It is the meeting of

two persons—Christ and myself. No prayerful recollection, no contemplation on my part will be enough—*He must attend to me and I must know that He is so attending.* In His wisdom, the Sacrament is the symbol of His attentiveness to me, as it is the magnet of my attention, fixing it on Him. He is the present object of my faith.

The importance of this mutual attentiveness of Christ and myself, which constitutes our real presence to each other, is based not only upon our individual relation of love, but rather on the essential duties of Sacrifice and Communion. I must plead Christ's death, and I must receive Christ's life. Yet I can do neither without Him. He is the Priest, and I only share His priesthood. He is the Life, and I only receive Him and what He is. Therefore we must meet before either Sacrifice or Communion is possible.

The Blessed Sacrament makes the meeting. In it I am face to face with the Christ Himself in heaven : I can plead His death for me, and beg that He may be accepted for me ; while He can offer me with Himself. The presence is so real, in God's sight and mine, that Christ and I are as one, as if I held Him by His feet

and He raised me to His heart. In very strict fact the Sacrament raises me to the throne of Christ.

Far different is my daily prayer. In it I do my best, with many an effort at recollection, now stirring my imagination, now silencing thought, that God may be known within.

The Sacrifice is an act—corporate, universal. I must get out of myself and see Jesus, the Lamb once slain, for ever present before God as my atoning Sacrifice. I must really reach Him, claim Him there where He is, and make good my share in all He has done and offered for me. This is true worship, true sacrifice, true adoration of the Blessed Trinity. But Christ alone is adequate to lead us to this Sacrifice. Therefore did He make for us the continuous memorial of His death until He come, therefore are we bidden to make it, showing forth His death. And our power of fulfilling this law of love must always depend upon the very real presence of the Christ Himself in the Sacrament. In His absence I can neither offer His one Sacrifice objectively nor can I be made more really one with Him as I offer.

2. If we are challenged to explain what

exactly it is in the Eucharistic Liturgy that constitutes it a memorial of Calvary, a representation of Christ's death and passion, no answer can be given that will carry the unanimous consent of theologians.

From the story of our Lord's institution of the Sacrament, as from S. Paul's comment thereon, we know our part. We are bidden do what He did. The rest belongs to Him. He is present. And as present with us He is, for us and our needs, the same living Sacrifice that is ever before the Father.

Of all explanatory theories advanced for the further understanding of the mystery, that which to me is most luminous, and most reverent, is this. The essential note of Christ's death, as Sacrifice, was obedience. And it is His obedient human will that gives propitiatory value to the presence of His Manhood in heaven. Is this will inactive usward? No; a thousand times, no! and never is it more priestly in its action, never more truly propitiatory, than in each moment that He wills to be attentive to, and so really present to, a particular congregation of Christians here on earth. He makes an act of will and is present to us in the Sacrament, the will's

action being entirely of one piece with the supreme act of self-surrender on the Cross.

But, whatever our special theory may be, the actual, real presence of Christ is essential to the making of the memorial.

The presence, then, is so real that we see Christ specially attentive to us, risking our possible failure in attention to Him. It is so real that He is at our service, our sacrifice and oblation ; and, were our material veils to be dissolved, we should see Him before us. It is so real that we actually take, receive, and partake of His glorious manhood, the spiritual Food from heaven ; and, being made one with Him, become, literally and truly, part of the one Sacrifice, Himself.

3. This, then, is the Sacrament we reserve. And in reserving it we feel bound, in honour and in love, to worship the Lord Jesus in it. And it is here the controversy is set. Painful as it is to write the word, we are disputing the privilege of giving to Jesus Christ in His Sacrament our heartfelt thanks and praise.

We must be candid. It is no good blinking facts.

(*a*) The Bishop of Oxford's doubt whether Christ's presence is guaranteed between com-

munions has become a theory; and, on the theory, the bishops have, by their proposed new rubric, set their seal, raising it to the level of a provincial dogma! But do they quite perceive what they have done? They have, as it were, likened the Blessed Sacrament to a telephone. When it is not in use you may lock the instrument away in its room without any disrespect to the person at the other end. When you need your friend, you just unlock the room, call him up, and the telephone is ready to your use.

If this theory be true, the bishops' rule is right, for Jesus is not in the Sacrament; it is not His Body and Blood, except that, in the moment of communion, it conveys them. But, if it be false, the bishops' rubric is wrong. And wrongness of ruling, in a matter such as this, is evil. There is no excuse for interfering with spiritual freedom except the certain truth of the ruler's theory.

And I cannot believe, even now, that the bishops are certain of their doctrine. I am inclined to think that it is the theory which justifies their policy, as the Petrine texts were called in to justify the papacy. The fundamental fallacy, at the root of the bishops'

new theory, is the confusion of divine presence with human. The real presence of our Lord in the Sacrament is human as well as divine, it is the presence of God in manhood.

Were it the presence of God, as God, we might justly ignore the sacramental forms whenever we did not need them for communion. Just as we put away our Bibles, and go away from our exercises of prayers to realize Him through other methods amidst our daily work. But since it is the presence of manhood, God's manhood, such treatment does not apply, nor is it justifiable. Manhood is not immanent in the universe in the degree and meaning that God is immanent. That in God which is expressed in Christ's manhood is, of course, immanent, because God is immanent. But the Sacrament is the presence of a limited, human expression of God, and its presence to us enforces upon us conditions analogous with those we know as human. On God's side the presence has limits because manhood is not Deity. Therefore the Blessed Sacrament must be acknowledged to have, at least, such claims on us as human presence possesses—that is to say, we must not dare to guess when the presence is to be acknowledged and when it

may be ignored. We must pay to the real presence of Christ's manhood at least the same attention we would pay to an honoured master here on earth. At least as much—and yet, how much more !

(*b*) The Bishop of Exeter's objection is based on different grounds. He gives voice to that large school of thought which will not adore the Christ in the Sacrament, because it cannot believe that the bread and wine are truly related to His presence. Dr. Gore's theory can have no meaning to him, because even at communion he does not associate closely the sacramental forms with the sacramental presence. Apparently to minds such as his the Sacrament is like a signpost pointing us to heaven's gate, so that they who follow its directions meet Christ truly, receiving Him at the same time as they receive the bread and wine, but not through the reception of these material things. If this is so, the real presence is a misnomer. There is no real presence in the Sacrament. There is only a real guide to the heavenly presence.

The bishop's view of the spiritual is, I think, that it is not externally real on earth : it is a heavenly thing, that is only realized by us in

its internal operation within us as an influence on our souls. Thus the Body and Blood of Christ are real to him in highest heaven, outside our reach, and within us as influencing us. They are not real to him in the Sacrament. Whereas the Catholic doctrine teaches us that, although in highest heaven, they are brought within our reach in the Sacrament, and are truly given, taken, and received under the forms of bread and wine. If we are to take the bishop's doctrine as acceptable within the English synod of bishops we need not be surprised either at their proposed new rubric or at Dr. Gore's gentle suggestion that, in their debate, they should leave theology alone!

Here also the fallacy underlying the bishop's argument, or rather his unargued attack, is evident. He has confused the natural plane with the supernatural. He has not paid attention to the fact that Christ's manhood, while truly and completely natural, is on a higher plane than is our present manhood. He may ask how and why? Because it is God's manhood, manhood centred in God, aided by God, filled with God; because it is the meeting-place of God and mankind; because its natural

home is in heaven; and because its normal, predestined perfection is life in God's highest glory, as the adequate temple of the Holy Ghost.

Therefore the notion of Christ's Body and Blood is on a higher plane than the notion of bread and wine. And in the moment of consecration, the notion of bread and wine is uplifted to the higher, supernatural plane, and is included in the heavenly notion of the Body and Blood under forms of bread and wine. Had the Bishop of Exeter attained to this truth he could never have degraded his office, and his pen, by writing as he has done of the sacramental presence.

What, then, remains to be said under this point of real presence?

We cannot accept the new rubric because it denies to us our natural liberty as sons of God and members of the freed humanity. We perceive Christ's manhood revealed and expressed in our very midst, in order that it may be entirely at the service of the sick and dying. We know that at any moment we ourselves may be claiming its ministry. And our hearts swell with grateful praise; we desire to adore and worship the Lover of our souls. And

there is no other spot on earth where the sacred manhood is revealed and expressed; there is no other such gate of heaven; there is no other such window opening on to the very throne of Christ. Nor does there exist any other such symbol and efficacious sign of our Father's notion of Christ's manhood under forms of bread and wine. There is no other such focus of the very heart of Jesus Himself.

Therefore we must pay our worship and give voice to our gratitude before the Sacrament itself. For there we perceive His manhood concentrated in attending to us, our whole congregation, and all our needs, in sickness and in death; and it is there that we will, in our turn, concentrate all our attention upon Him. In the spot where His presence is most real to us we will become as really present to His human heart as the Spirit shall enable us to be.

CHAPTER VII

VALUE OF THE PRESENCE

LET me now attempt a summary, brief and simple, of the main meaning to us of the Blessed Sacrament, and of its place in our daily life.

1. In heaven Eternal God, our Father, awaits the return of His sinful children, desiring the day when they shall render to Him His due—obedience, love, adoration, praise, penitence, and reparation. Before Him is Jesus, Son of Mary, in His glorified manhood. Jesus our Lord *is*, Himself, all that man owes to God. He *is* obedience, love, adoration, praise, penitence, and reparation. As on Calvary in painful death, so now in glory, He *is* our propitiation. And in the saints around His throne Jesus has already gained for His Father all that the Father desires. In Jesus they obey, adore, and praise God. In Jesus they love their Father. And in Jesus their penitence is perfected and their

reparation made acceptable. In them Jesus satisfies the Blessed Trinity.

Here on earth the offering is yet to be won from each generation, and duly offered. Therefore, in sacramental mode, He is present in our midst, the necessary Mediator between us and our Father. So that in sacrament we see the Father's love for us, and His just claim upon us, and the Saviour's all-sufficient Sacrifice that covers the deficiencies of our self-surrender. As therefore we offer Him, with ourselves, to the Father, in the Holy Ghost, we are conscious of the fatherly pity that gives us what He claims from us, and we lose ourselves in the movement of divine love, as it passes from the Father to us, and back again with us to the Father, love's eternal and only source.

Thus the divine liturgy is the revelation of the Father's Love, the Saviour's Sacrifice, and the Spirit's activity of unifying love. And the revelation is made in the moment the Sacrifice is consummated, by way of the sacramental presence. To "hear Mass," to be "present at the Eucharist," to "attend without communicating" at the Holy Communion, what does it all mean but contemplation of the Eternal

Godhead, in the Father's loving restoration to Himself, through Christ, of us His sinful children? It means adoration of the Father as He makes one all creation, in Christ, with Himself. In fact it means a thankful, humble vision of the whole activity of God in redeeming the world, with whatever self-consecration to the Father this vision may elicit from us.

2. The act of communion is the supreme surrender of ourselves to Jesus, that we may entirely share with Him in all that He offers to His Father; that He may fill us with Himself, and make our acceptance possible; and that we may lose ourselves in the common life of the Father's household. Thus in Jesus we are atoned with God and man.

Ideally this act of communion is necessary to a full share in the sacrifice that is being presented. And we perceive that our complete self-identification with the Christ, in order to give our Father His due, depends upon the sacramental presence of Jesus in our midst. Then is our Father glorified when Jesus, who *is* all He seeks from His creatures, enters, really and truly, within the hearts and bodies of a congregation of men and women. How much more, then, is He glorified in heaven,

where the whole body of the saints lives only because Jesus lives in them ?

3. See, then, how wonderful is the Blessed Sacrament, as we kneel before Him at the tabernacle. The liturgy of the Sacrifice is finished for the day, and our communion has gathered us up right into the sacrificial act, making us, with Jesus, well-pleasing to the Father. And we have come back to the sacramental presence. Why ? Because Jesus is sacramentally present ! He is present as our Sacrifice, our Life, and our unifying Head. Kneeling before Him, so revealed, we find a royal road to the contemplation of the Father's love and wisdom ; moving along which we may praise and magnify our Saviour Road-maker, and give hearty thanks to the Spirit, our Guide. The Sacrament speaks of the Blessed Three who is yet One. It is the characteristic mode of the Father's atoning activity ; it makes articulate the dual relation in which we stand to Jesus. Therefore to the Blessed Sacrament we return ; to the very Christ present with us ; to the Spirit who, by sacrament, makes all things one ; to the Father, from whom and in whom, for whom and to whom, the Blessed Sacrament and we

have our being. We renew, in heart and will, the morning's Sacrifice, for is not the High Priest and Victim present? And, so doing, we are consciously one with heaven's great company who cease not, day or night, to offer to the Father the Lamb, whom they as ceaselessly adore.

We renew our union with Jesus, spiritually, with all our power of faith and penitence; feeding by faith upon Him who came to us so short a time ago in sacramental manner, and who remains within us mystically our life and our salvation. And, so doing, we are lifted up by Him into the Father's love; we find ourselves gazing, through the manhood born of Mary, into the very face of God, which no man shall ever fully apprehend. And, prostrate before Jesus, the Head of the Church, our Lord, our King, and Priest, we pour out to Him the prayers, intercessions, and thanksgivings He has inspired us to bring, that our prayers and His may ascend together, as smoke from one golden censer, before the Father's throne.

Again, we listen. For God, may, perhaps, vouchsafe a message through His Incarnate Word, Jesus, the Blessed Sacrament. It may

be in listening silence, it may be in humble self-examination that we shall be made aware of His will for us. And we find ourselves drawn out of our narrow lives into the wider life of the brotherhood. And, finally, we depart to do our brethren nobler and more humble service, just because we have met God in Christ.

4. Not for a moment do I believe that the prayer underlying such an experience as I have tried to describe is necessarily dependent on the sacrament, for many make it in simple mental prayer. But it is certainly far easier for some people to make it when the sacrament is present ; and the sacramental presence does give to the prayer a special note and tone.

In any case, we all require some mental image, or picture, when we pray, until we receive the highest gifts of prayer. And God has given us His own image, incarnate, as the centre of our prayer. And the sacramental presence of this Image exactly serves our need. "Come unto Me," He cries, for "I and My Father are One." It is therefore very hard to appreciate their position who are shocked at our desire for access to the tabernacle. Jesus in sacramental presence is with us. To

adore Him seems a duty. And prayer in His Presence may rise to contemplation of the Godhead.

5. A grave objection will, no doubt, occur to the reader at this point. Why is not such a conception of the sacrament found in the early writers of the Church? Let us meet this by another question: Why did devotion to the Holy Ghost take so long to develop? Is it necessary that all our feelings towards God should have been expressed in every generation from the beginning? More directly to the point, we may suggest that we have no knowledge of the degree of reverence paid to the Blessed Sacrament in the first few centuries of Christian life. We know that reservation was practised from very early days; reservation for the sick and absent; and reservation in private houses both for the devout, and in case persecution prevented attendance at the altar. Our remote predecessors did not worship as we do; their bodily postures were different. But, like most human beings, they no doubt had their private spots for prayer at home, and the reserved sacrament would, very naturally, be kept there. More we cannot, less we need not say.

But before this practice of private reservation was completely stopped the custom of public reservation was begun. This is practically certain, owing to the introduction in the West of the custom of offering at each Mass a Host from the previous liturgy, and in the East also, and more widely, to the Mass of the Pre-sanctified. So that everything was in train for the devotion to the sacrament that afterwards developed.

In the East popular devotion took the line our bishops urge upon us. It centred itself on the Christ in the mystical body, on Christ within the family of God. And since the Easterns do not suffer from individualism as much as we do, since they have that social sense our bishops now urge upon us, they found the expression of Christ's presence in the persons of the saints. Encouraged, no doubt, by their pre-Christian modes of thought, they developed an intense devotion to the saints and the holy dead : sacred pictures were to them what, in a sense, their tabernacles otherwise might have been.

The Bishop of Oxford is socialistic enough, and human enough, to trace this development. And, as a catholic theologian, he will perceive

the truth it expresses and the logical end of the devotion he advocates.

Unfortunately, the East has somewhat neglected the sacramental presence of Christ glorified. Their liturgies are richer than ours in the expression of His glory. But popular devotion has not seized on the reality of the sacramental presence, although it is fully alive to Christ's mystical companionship with Christians. In consequence, communion is received very rarely indeed, and the tabernacle is not visited.

Christ is very real to the Easterns. But their favourite meeting-place with Him, outside the liturgy, is a sacred picture, and most often the medium of His presence is some saint—the Blessed Mother, or another. The Westerns are not behind them in this devotion to Christ in the saints, although the tone of their devotion is not quite that of the East. They magnify the personalities of the saints more than do their Eastern brethren, sometimes to the exclusion of Christ's presence; but they have better preserved the balance of truth, at least, in theory. The tabernacle is the chief centre of their extra-liturgical devotion to Christ, while they are officially exhorted to strive after a daily communion.

6. On the whole, then, the wisest course for a missionary bishop is to steer clear of the evident pitfalls revealed in the past. He will teach his people, and lead them to practise, just as much of devotion to the saints as they can combine with a living sense of Christ indwelling the mystical body, the Church. And he will forbid, and by all means prevent, such devotion as lays stress upon the personalities of the saints and their activities as against the dominating indwelling of the Christ within His holy ones.

So doing and teaching, he will best lay the lines of devotional development. For he avoids the danger that arises from individualism. The individualist too often neglects Christ in the saints. Sometimes he forgets the saints altogether, and sometimes he exalts them, in his own interest, to the dishonour of Christ. Either way he is his own centre, worshipping the person who best serves his own advantage.

And on the same lines of cautious foresight, a bishop will teach his people, and lead them to practise, just so much devotion to Christ at the tabernacle as they can combine with a living sense of His presence within them, individually and as a body. He will see that they are

taught to find the end of religious faith in God, the Blessed Trinity. As means to that end the Christ will be preached, and the presence of Christ will be explained, in its twofold mode. They will be led to realize Him as He is in glory, manifest to them mystically as He accompanies them by day and night, and revealed to them sacramentally as their Sacrifice, their heavenly Bread, and their coming Judge. At the same time, they will be encouraged to perceive Him within themselves, as true members of His mystical body, His indwelling that is mediated by the Holy Ghost, the Spirit of Christ; and to think of His presence within them as the means and vehicle of the very true indwelling of God the Blessed Trinity.

The divine liturgy is their corporate duty, and communion in the sacred manhood their individual and corporate privilege, while the worship of the Saviour in His reserved sacrament is a private opportunity, God-given and God-inspired, of recalling themselves to the supernatural plane, upon which they make their continual memorial and feed upon the Lamb once slain. To them the tabernacle is not a way to aesthetic self-indulgence; it is the very gate of Christ's highest heaven.

CHAPTER VIII

AS A LITTLE CHILD

WITH the title of this chapter as our text, let us go still a little further in our study of the tabernacle.

1. When I pray to God it is with the faithful conviction that He listens to me ; that, so far as I am concerned, He is able to attend to me just as if I were the only one praying at the moment. Of course I know that millions are praying, here and beyond the veil, but, in my spiritual experience, God's method of meeting me is such as to suggest that He is attending to me with His whole Being. The Father accommodates Himself to my human ways of thought.

At other times I know myself one of a vast congregation, one small voice in a mighty chorus ; yet, I am sure, He notices me and my offering.

On the other hand, when I do not pray, my conscience smites me because my heavenly

Father has, as we put it, missed something He had the right to expect. It smites me for not giving Him what, translated into human words, He was waiting for.

A little reflection shows me that these childlike conceptions are based on a true idea of our relation with God. For God is Love. Now love calls to love, and suffers when no response is made. All that we know of human love certifies us that unless in God there be something that corresponds with human disappointment, then God is not our Creator, nor are we in His likeness. We believe that our true end is complete union with God, our love swallowed up in Divine Love, our whole personality surrendered to the magnetic attractiveness of Love Eternal. So that our earthly prayer-times are symbolic rehearsals of the final union, when God's love shall be so apprehended that man's responsive love can satisfy His fatherly claim. Love calls and love responds. Does Love never wait for that response? Is Love never baffled in His search? Has Love no sense of being forgotten or rejected?

The Incarnate Word is the living symbol, the efficacious sign, the complete expression

of Love that seeks, desires, is baffled, forgotten, and rejected before it wins. The sorrow of Calvary is God's sorrow, as the joy of heaven is God's joy. Is it incredible that God's waiting love has its proper expressions, signs, and symbols in our midst? Is it incredible that He has made for us meeting-places where Love is revealed waiting for love and receiving love for love?

We know it is quite credible. Such meeting-places exist. At his mother's knee, before his crucifix, over the Bible man thus meets God. The Love that waits is, in a sense, locally expressed to us. And we certainly meet Him locally and make our response. There is a created link between two spiritual loves—God's and ours. Supremely is this true of our act of communion when, in Jesus, God's love and ours are made one by His giving and by our reception and response. Just such a meeting-place is the tabernacle. It is in the same class, as regards the notion of a created link between Love and love. No doubt in degree it stands next after communion itself; but in Him it is not so different from the others that we cannot see a common meaning.

Man does not give love to Love without

a meeting-place. The spot most full of promise is where the Lord Jesus is most really present. And therefore the tabernacle is, after the altar, the spot most to be desired. Before the tabernacle, with his Gospels, a Christian is of all men the richest in opportunity of love.

And it will be seen that all this follows on the Incarnation of God Himself. Christ's manhood is the essential, created link between God's love and ours. And the other links we have mentioned take all their meaning from the Incarnate Word. And, as truly, the same principle governed God's dealings with His chosen people in preparation for Christ's coming.

If, then, we are truly honest we shall regard other men's choices of their favourite meeting-places with great tolerance. Since we all differ, the one from the other, in temperament, mental power, training, and spiritual experience, it is most unlikely that we shall all agree in the values we assign to these various links. And, therefore, in the exact measure of our Christ-like love of souls will be our tolerance of other men's ways of prayer and worship. While we all agree that the corporate

worship of the Church must be common to all, there is no reason why private devotion should not be as various as spiritual experience is various. And I feel sure that if people will only trust one another a little more the English Church can learn to understand why some of us value devotion at the tabernacle, and why we will no more allow the Blessed Sacrament to be locked away than we will allow all Bibles to be forbidden between the reading of the Church's offices.

Would the party that claims the title of Evangelical agree to that? Why, then, must we allow the same treatment of the sacrament? After all, the sacrament is a more real presence of Jesus even than the Bible. It is, in fact, Jesus, the Author of the Bible.

2. But these child-like thoughts will take us still further. Is it incredible that God's one great redemptive idea is still represented on earth as of old it was worked out visibly in our midst? Our lives are not so lived as to make such a notion easily intelligible: there is very little of the child about the modern Church.

Yet may it not be a true notion, had we but imagination and a child's vision? The

redemptive idea is presented to us in Incarnation, in thirty years at Nazareth, in ministry, in passion, at Calvary, in resurrection, and ascension. These seven notions were adequate to express humanly the Divine Love. Are they, or are they not, still expressed among us ?

The Incarnation is even now daily extended before our eyes in the growing Church and its sacramental life. Christ's life as Son and Carpenter is reproduced in all who seek to redeem domestic, social, and commercial life to God's love—in other words, the Church in the world is Christ's body still on earth. The ministry is represented in all that consecrates the common life of brotherhood and mutual service ; it is Christ's ministry in the Holy Ghost within the brotherhood, and without it, for God's dear sake. The passion is reinacted by Christ in all who suffer. Calvary is God's altar, the Eucharistic Sacrifice, with rich fruit of patient endurance, gathered by the Christ day by day in a sorrow-stricken world. And the resurrection is made visible in the Church's victory over sin, sorrow, and Satan, as in every Christian death with its victory over the grave.

Thus does the mystical body grow, from

day to day, in its capacity for expressing Christ, passing with Him through His own experiences, and revealing what He Himself really is, and what in Him was once made manifest on earth.

Is this all mere fancy? Is it not for this we were created, and are and hereafter shall be in God's glory? Indeed, there is no past or future with God. He is, and He is revealed. To us there is past and future. But we shall not understand His ways if we do not see them as unity—God; God in manhood, Christ; and Christ in mankind, the Church—these Three are a Unity.

The redemptive idea, that idea Incarnate, and the same idea expressed in the redeemed human race—these three are one. God is all in all, in spite of rebellion. Dismiss from your mind the thought of hostile wills: all else is God. All else is God as Godhead, or God as Man, or God as expressed in mankind. And unless we can trace the Christ-life in the Church-life in essential idea, if not in victorious actuality, we are not yet child-like, we do not yet see the kingdom of God here and now.

But what of the Ascension? Have we not

omitted it from our count? Yes, and that purposely. For Christ's ascension cannot be expressed on earth by earthly Christians. The saints in heaven reproduce that in the divine idea which ascension symbolizes. Christ in His saints alone does that. But on earth who is there who has ascended into heaven? Only the Son of Man, who is in heaven. Yes, it is He, the Christ, as Head of the Church, High Priest, and Royal Bridegroom, mystically moving with His people, external to them yet one with them. He is still the earthly expression of ascension.

And is that the nearest we can get to earthly expression? No; clearly not. There remains one expression of Him in which He is found as our Head, our Bridegroom, and our King, in which is contained the pledge and the power of closest union with our ascended King, in which already the lower creation has found its way of unification in the creative Word: it is the ascended Christ, revealed under forms of bread and wine, it is the Blessed Sacrament.

To the worldly-wise foolishness, to the narrow-minded popery, this conception speaks to us of the gracious gift of Eternal Love.

CHAPTER IX

DANGERS

SOME of the English bishops, with Professor H. Scott Holland, have solemnly warned us that devotion at the tabernacle carries with it serious dangers. These may be summed up thus. There is a danger of regarding Christ as so entirely external to ourselves that we come to think of Him as accessible only at the tabernacle. There is a danger of our devotion ending with Christ, and never rising to the Blessed Trinity. There is a danger of confining Christ's activity to the sacrament, to the exclusion of His reign and rule within the Church. And, finally, there is a danger of forgetting God's fatherhood.

Dangers discerned and declared by such weighty authority no sane man will wish to undervalue. All who care for souls must weigh them well, and see if in fact they are so bound up with the tabernacle as to justify the proposed new rubric.

At the very first sight we perceive that these dangers are all present in the normal English religion, that knows no tabernacle at all.

1. In fact it is a temptation common to mankind to locate God's presence specially in certain spots and to feel freer to act ungodly when absent from them. The whole of that sad thing, a Sunday religion, is due to the triumph of this temptation. And the tabernacle need be no more dangerous than a parish church with sung mattins and an anthem! The logical safeguard is never to pray except interiorly, and to avoid a congregation—that is to cease to be human.

The true remedy is, of course, a well-instructed mind and a balanced religion. That both are much to be desired in the English Church has recently been confessed by the highest authorities. The abolition of the tabernacle seems not only a very inadequate but an entirely useless means to better things. Balance in the presentation of religion is not so difficult to obtain as people think. Provided that the local church is willing to learn from the customs prevailing elsewhere much can be done to keep things

in due proportion. The English Church is, in its average presentation, singularly unbalanced. For, in spite of its verbal sympathy with every known form of Christianity, it still makes the conduct of religious worship the sole concern of a small caste and its chief centre the one Sunday morning mattins. It is in the extreme parties, at either end, that we mostly find less conventional forms of devotion and a laity heart and soul in the details of their management.

The consecration of human life is the problem. In my experience of the tabernacle, which extends now over some twenty-one years, I find reason to believe that it assists us to keep the balance of religious thought and worship.

Balance in speech is a different matter. And I guess that the only knowledge some bishops have of the tabernacle is based on reported sayings of very "intense" souls. Now and again we have heard of complaints that "God has been taken from the Church" when for some reason or another the tabernacle is removed. But intense language of this sort is not normal. Some natures run to exaggeration—they are not all on our side. I always

connect them in my own mind with certain ladies in one of the most pronouncedly evangelical churches in London. Their hysteria took the form, when I knew the place, of a vase of flowers placed in the pulpit when, and only when, their "dear minister" was to preach to them the way of salvation. And for the language itself I can fall back upon Scripture. "God's blood" is a legitimate phrase with apostolic authority. It is not for every-day use. The hysterical people in question misuse shamefully such lawful modes of speech, but the Catholic Church need not tremble because a few intense souls are, in their petty disappointment, abusing God's gift of speech.

2. Again, every Christian is continually tempted to make Christ's manhood the end of his religion.

It is not only we that worship Christ in the sacrament who are in danger. I venture the proposition that a very large body of average Churchmen, to whom the doctrine of the Godhead is a maze of metaphysics, chiefly aims at some union with our Lord Jesus Christ, and is content with that. These people have a misty knowledge of God somewhere

beyond the earth, for the rest they pray to Christ and lean on Him. I will also dare to suggest that quite a considerable number of the English clergy will be found praying almost entirely to Christ Jesus, outside the liturgy and offices, and will not easily accept the evident truth that the liturgy is directed to God the Father.

Strict evangelicals pray much to the Father, while the liberals cannot pray much to Christ; but the moderate party certainly produces a laity that has very small experience of prayer to the Father, much less to the Blessed Trinity. Personally, I do not feel surprise. God sent us His Christ because otherwise we could not reach Him. At the same time no one can be satisfied till people see God in Christ. It seems, however, hardly worth while to rob a small party of its liberty of worship at the tabernacle just because the Church as a whole mistakes the means for the end. We bishops would do much for true religion did we gather our people for prayer, outside official services, showing them what balanced prayer truly means. And if we would sometimes visit the tabernacle with our flocks we could work wonders in promoting real religion. I doubt if we shall promote

God's honour and our people's welfare merely by ordering the tabernacles to be removed. So doing we advance not one inch towards a more balanced view of our relation with God. For myself, I believe the tabernacle can do much to lead men's minds to God, the true end of religion. In the last chapter I alluded to this point when describing a visit to the tabernacle. In any case contemplation of God in Christ is no more difficult before the Blessed Sacrament than before a crucifix, or over the Gospels. In strict fact it is easier, because Jesus is more really and intensely present to the soul, who thus can more easily pass to the Father by Him, according to His promise.

The sacrament is incomplete when thought of apart from the Blessed Trinity, and if properly explained to our people it provides us with a new and living way of weaning them from their present narrow, self-centred search after private blessings. For it is the centre on earth of God's self-revelation, of the whole mystical body of Christ, and of the faithful soul. God, the Church, and I are met together. What better witness can we have to the end of religion, the union of mankind with God.

3. The failure to see Christ reigning and ruling within the Church, as S. John saw Him in His visions, is likewise common to the whole English Church. Englishmen have a very dim notion of the Church at all, except as a society established by the State for the moral welfare of the nation. How, then, shall they see the Priest-King, Jesus, in the very centre of the universal Church? No doubt they have everything to learn yet about the mystical body of the Christ, the episcopate, the priesthood of the laity, and our corporate, sacramental life. They might do worse than begin at the tabernacle. For there, at any rate, they might learn to see Jesus crowned with honour and glory, discover something of His relation to God above and mankind round about, and meditate on the purpose served by His Body and Blood, and lose themselves in surrender to His service. A wise teacher, with carefully selected prayers and meditations, would not find it impossible to show such an one as Jesus, the High-Priest and King; Jesus the Bridegroom and Head of the Church; Jesus the ascended Man and ever-present Saviour of souls. And, this lesson learned, he would guide his pupils to Him whom the Lord Jesus reveals, God the Blessed Trinity.

Indeed, the state of religion in England seems to justify some such attempt.

It is certain no English bishop of this generation has yet tried a method such as this; it is certain that normal methods have, on the whole, failed. Some priests, who really do love God and their people at least as much as do the bishops, claim that this method has been known to answer. Cannot the bishops allow it a fair trial? Do they not see that, if it fails, it will be cast away by the people themselves? For you may keep a large multitude outwardly loyal to a form of religion that makes very small demands on them. They will consent to Sunday worship on such terms. But a religion that includes the tabernacle is a real burden, unless it be based in love. If, then, it fail to lead a man to God, his eternal rest, he will himself desert it.

The bishops will be wise, therefore, if they leave devotion at the tabernacle to the laity. If it be of God, no bishops can stop it. If it do not lead to God, no true man will continue to use it.

4. The last danger against which we are warned is the loss of the sense of God's fatherhood. So far as I understand the warning, remote as I am now from current litera-

ture, the tabernacle may come to minister to a small-minded view of the Christian brotherhood and God's fatherhood.

Now individualism and parochialism are common diseases of the soul, Christian and pagan. And I doubt not that they flourish in some whose devotion at the tabernacle is beyond reproach as regards its warmth. But they flourish as richly in those who have never seen a tabernacle and cannot describe a pyx! In fact, they pursue us all, like germs of some pestilence that is in the air.

None the less, the tabernacle may be a most powerful antidote both to individualism and parochialism. If only it were acknowledged as our stepping-stone to the supernatural plane! For on that plane the only realities are God, Christ's manhood, and creation united therewith. Is this narrow? Is this individualistic? Is this parochial? If ever England become truly democratic, her people of one heart and one mind; if ever caste shall die and cash lose its bastard power; if ever God really be dominant in our social and commercial life, English Churchmen will be found worshipping the Blessed Trinity, in and through Jesus, before the tabernacle. Why? Because

they will not be content till religion and life are seen as one.

5. Once more and lastly. These dangers to which attention has been drawn, and any more of like nature, will always attend religious worship and human thought.

The true remedy for them all is, however, at our call. It is the Christian religion fully practised, and applied to our social life.

The weakness of the English Church prevents both the one and the other, to the great loss of the sense of fatherhood and fellowship.

In the Catholic religion of our Lord Jesus Christ, He and all His children, in one fellowship, are self-offered to the one Father in the Eucharistic Liturgy ; self-offered in the movement of divine love which passes from God by way of man back into God Himself.

Yet this liturgy is not fully recognized by the English Church as the very necessary centre of its corporate worship. And most often, when such an advance is advocated, the notion of the offering is concealed. It would shock the main party of the Church to be called to sacrifice ! In Holy Communion Christ the Eternal Son raises us, as a family, in Himself,

into the very life of God the Father, through the Holy Ghost, and the fellowship lives in Him. Yet English Churchmen have a record for not communicating that is shocking! Nor does the official Church, as a rule, impress on the laity this meaning of communion. In general, communion is set forth as a private action, touching our individual sanctification only. While the recognized difference of social class in any one congregation makes the corporate meaning of communion unintelligible.

And at the tabernacle we perceive the same fatherhood, the same destiny, and the very centre of the same brotherhood. Yet the official Church interferes to forbid our access thereto!

Is it not strange this fearful hiding away of the very truth, for lack of which we are perishing?

Let us deny ourselves ceremonial richness, let us refrain from additional rites, if only the Church will, with one voice, proclaim the sacrifice and the sacrament in the terms of fatherhood, Christ's manhood, and our mystical fellowship with one another in God!

But there still remains the application of religion to life.

For, no matter what the religious devotion is, be it communion, prayer-meeting, Bible reading, or visit at the tabernacle, if the life be wrong, without fellowship or brotherly service, the soul's exercise will be to the brotherhood's loss, and to God's dishonour. Holy Communion is abused far more often than the tabernacle ; and the abuse is a thousand times more evil.

It is the duty of the official Church not to forbid our devotions, but to purify them by correcting our morals. For we shall not attain the true sense of God's fatherhood and our mutual brotherhood in any other way. We shall not learn these lessons from theological lectures alone, much less shall we attain them by refraining from this devotion or that. They will become ours just in the measure that the Church as a whole awakens to her true nature and consents to live by the laws of her essential being. Coercion against the tabernacle will avail nothing.

If coercion be necessary, because of our forgetfulness of God's fatherhood, and of Christ's indwelling presence, let the bishops issue laws that really meet the case. Let them, for example, deal boldly with every Church-

man, rich or poor, who hides the divine fatherhood by fostering class-distinction and by commercial self-assertion ; by his friendship with, or patronage of, those who oppress the poor or exploit the coloured races ; or by any other action against the commonwealth. In fact, let them make the official Church a living witness to the divine fatherhood, and to the brotherhood of the ascended Christ. For the rest, let them leave God's children to speak with Him as they will.

CHAPTER X

GOD WITH US

IN conclusion, let us once more face the main objection to the tabernacle. If God be Spirit, if we are to know Him within, if He is independent of place, space, and time, are we not wrong to associate His presence with a certain spot? Even granting that men must think in terms of locality, of space and time, ought we not to decrease, as far as possible, our dependence on special places.

1. If our thoughts and prayers at the tabernacle are addressed to Christ as Man, and as Man only, I answer, Yes. For in this case the tabernacle would be of use to novices in religion only, and injurious to spiritual growth. But if the Christ in His manhood there present is recognized as God, no harm is done to any soul greater than is done by any devotion performed in a specially consecrated spot. But the questions deserve a much wider answer.

And I will endeavour to sum up the whole matter here.

2. Unless Pauline theology is wrong, God is engaged in drawing into Himself the whole creation. And in as far as creatures have been redeemed, by union with Christ, they are already in the new Christ-unity in which they serve to reveal the glory of the Godhead.

Thus the Christian Church already serves, in heaven and on earth, partially, in places dimly, to show forth God in Christ. And the bread and wine of the Sacrament, taken up by the Christ, are on a level different from the earthly creation. When God uses them as true symbols and efficacious signs of His presence, as forms under which Christ's manhood is with us, He is merely doing now, under terms of earth, what He is doing in the supernatural universe. He is, in the Incarnate Word, using creation as His garment. So that, strictly speaking, the sacrament is not of the earthly order. It belongs to the order of the Incarnation. It cannot, therefore, be classed with the old meeting-places of God with His people, named in the Old Testament. Much less may it be compared with man-made shrines and temples. It is a supernatural thing, in its

essence. That it is visible is due to the circumstances of the redeemed creation.

That is to say, the sacrament no longer belongs to the creation that waits for unification in God ; it is amongst the firstfruits of creation in God, and is a means by which the rest of creation will reach Him.

3. And we shall see the meaning of this more easily if we face, reverently and honestly, the true notion of God's final self-revelation. The Bible makes it clear that whereas Christ has His own glory (or throne, as S. John calls it) as Head of the Church, He is also with His Father in the Father's glory (or throne) ; that the Father and He together are the heavenly Temple ; and that the Lamb, Christ, alone is the Light of the heavenly Jerusalem, the bride. Which means that God is known to us only in and through the Eternal Word, His Image, and Utterance, and through the Word's manhood.[1]

So also the principalities and powers in heavenly places know even now, through their vision of the Church, the manifold wisdom of God, which wisdom is revealed in His purpose of making all creation one in Christ.[2]

[1] Apocalypse, *passim*. [2] Ephesians, *passim*.

It is, therefore, impossible for any man to know God fully, or to enjoy the Beatific Vision, unless he be one of the mystical body, and have God within Him, in Christ, through the Spirit ; nor will he see God external to himself except as He is revealed in and through Christ's unified creation. The Beatific Vision is primarily a response to God's presence within us. And in so far as it involves vision of God external to us, it perceives Him as He is self-revealed in Christ and His creation. A pure, direct, external vision of God is impossible to man.

The Blessed Sacrament is, as it were, the first hint of our external vision of God the invisible, through Christ and His creation.

4. It is no objection to this view that the bread and wine are still real, decay, and become corrupt. The same objection applies to the human body, in which a man may have attained very close union with God. The external material vessel perishes : the idea it enshrined is eternally in the mind of God.

If we are to know God's mind, we must know it through its ideas ; not as He knows them in Himself, but as they are intelligible to us. His mind revealed in creation is our goal;

beyond that we confess Him unknowable. No man can reach the Father except by the way of Christ. And His idea of bread and wine, and of bread and wine taken up into His own manhood, is not, strictly speaking, dependent on its material appearance. For wherever God's mind is revealed there shall we perceive this notion, of which the sacrament is the visible, tangible expression.

5. In whatever sense, then, man knows God, as from without, he cannot escape God's mind and its notions capable of expression in created form. And, for the life of me, I cannot see why it is wrong to fix our eyes on the visible expression of one such notion in the sacrament, while claiming the right to perceive the underlying notion in the mind of God. If I may contemplate God's mind that contains the idea, why may I not contemplate the idea itself in visible form? God is one who expresses His manhood under visible forms in the sacrament. He is the goal of our souls. It is a matter of choice whether we isolate ourselves from all visible things, and contemplate Him apart from His activity; or whether we perceive Him in the visible signs of His activity. It is the same God. When I speak of God, I mean

one who sees Himself capable of revelation under created form, whether material on earth or immaterial in heaven. And I do not modify the truth of God's nature by avoiding the tabernacle.

6. The attempt to isolate God from the sacrament must produce an unbalanced view of Him.

Rightly we isolate our notions of Him and His presence from sacred pillars, shrines, pictures, and the like, for they are man's natural means of realizing Him, common to more primitive minds. True, the bread and wine, as Protestant theologians describe them in Holy Communion, are exactly analogous with sacred pillars, altars, shrines, and animal sacrifices : they are mere signs and symbols, in the most meagre sense possible of a presence.

But the sacrament as Christ created it is nothing of the kind. It is God's own natural self-expression. He chose it, as we say, from all eternity ; it is natural to Him. And while others may prefer to worship Him in isolation from the appearance of His natural self-expression, some of us prefer the more child-like, faithful way of accepting Him as indeed He is. God is manifest in the created thought

of His own mind; a Father to whom no creature is foreign, since all come from His fatherly love, in order to become love's expression.

7. Thus we return to unity. God is One, and Creation is ideally one in Him and united with Him in His own manhood. God is: we do not say He was or He will be. He is, He is in Christ, He is in Creation and therefore in the Sacrament—and that in the eternal present. It is a mere detail, belonging to our present stage, that we are, here and now, bound to perceive this unity through earthly sense-channels, under its earthly forms of bread and wine.

The materialist among Christians is he who insists on isolating God from God's mind expressed and revealed. And this materialism is responsible for much of the ineffectiveness of the English Church. It conceives God as so far removed from Creation as to be dishonoured by association with it. And a result is that many Britons now see in Him a loveless Being, who might have stopped the war by a command issuing from His far-distant throne.

The anti-materialist among Christians is he who sees God as God really is, the Creative

Love whose revelation of Himself is under created forms. Such a one is not perplexed by the fact that these forms are, for the present, visible in material shape. And, when he meets one of these appearances, he does not rest in the visible and material appearance: he perceives God, whose nature it is so to reveal Himself. Thus he sees things as a whole, because he sees them in God. And he knows that God in Christ suffers and endures within His people.

8. To discover God's meaning for man, we first try to imagine man apart from sin's destroying influences. We form an idea of man as God intended him to be. Christ shows it to us. Can we not make the same effort of imagination regarding the Church? Cannot we forget East and West, Roman and Anglican, Church and Dissent?

In any case we know the ideal. Here on earth is a vast brotherhood of men and women, members of Christ's manhood, bone of His bone, flesh of His Flesh, soul of His Soul, filled with His Holy Spirit, in whom God the Blessed Trinity lives, loves, and is loved. They perceive God external to them in Christ: some realizing Him chiefly in the family of

the saints, some in His mystical presence with them, some in sacramental presence, the whole body thus unifying the three visions in one corporate, threefold vision ; while not a few individuals learn to value the whole threefold vision, having minds more balanced, perhaps, than the multitudes who develop more freely on one side than another.

This vast brotherhood is in the world, the firstfruits of the race to God ; not a separate kingdom, having no official caste ; but possessed of a ministry to which are entrusted God's authority and the body's corporate, official action, a ministry in all other respects of the people and with the people. And in this brotherhood is extended and manifested the glorious humanity of the Eternal Word, Jesus, Son of Mary, which is also communicated to all its members in sacramental rites. And in and through the humanity is revealed the one creative Love—God, Father, Son, and Holy Ghost.

9. Is this vision true or false ?

If it be false, there is no God except the Absolute. If it be true, I must be allowed to fall down and worship Him in the Blessed Sacrament, at the tabernacle. For His Name

is Emmanuel—God with us. His tabernacle is with men. And He is ever to be adored. And they take upon themselves a most tremendous responsibility who rule that the Blessed Sacrament is, by God's will, isolated from that unity of redeemed creatures in which God reveals Himself.

CHAPTER XI

REMEMBER THE EAST

WE must now face an entirely different line of argument, and then our task will be finished.

We are told by other bishops that the devotion of the tabernacle is an innovation, and must therefore be wrong. And the Orthodox Eastern Church is called as a decisive witness against it. The East does not innovate, and will make no terms with those who do.

1. For myself, I cannot accept this objection, nor can I bring myself to bow in this matter to the authority of the East. And with reason. First, I ask, Is there any innovation more startling than that, in days long past, of the Mass of the pre-sanctified ?

Here we have a new use of the Blessed Sacrament far beyond anything the tabernacle signifies ; and even far beyond benediction with the sacrament. The tabernacled sacrament we adore, and with it men are some-

times blessed. But here we actually offer to God, as our memorial of Christ's passion, a liturgy in which there is no fulfilment of the Christ's own command. We substitute Communion for the Mass, in very truth. And to this innovation on Christ's own institution the Orthodox East has set the seal, not of its approval only, but of its most frequent practice during many centuries.

Speaking for myself, therefore, I must rule out of the court of my conscience all evidence against innovation summoned from the East. She is a bad witness! But I may justly claim her on my own side, where indeed she becomes a witness good beyond my hopes.

2. Secondly, the Church, as a whole, has always behaved towards the sacraments as one having authority. She has wisely treated them as part and parcel of her own outward form, and has ordered their use according to her need. This is so commonly admitted that no evidence is required. But if any man be disposed to deny it, let him study first the history of absolution, or of non-communicating attendance, in the Church. He will speedily mend his thoughts.

3. And, thirdly, the English Church has

innovated upon ancient practice herself in matters of great importance.

In common with the whole Western Church she deliberately keeps back from infants and young children the bread of life. She refuses the grace of Confirmation to children under the age of thirteen or fourteen, unless individual bishops can be moved to make exceptions to the common practice. She makes Unction of the Sick as difficult to obtain as she possibly can. In these three points she claims to decide what God's mind and purpose for His people is. Can it, then, honestly be said that, in allowing me to say my prayers before the sacrament, reserved for the sick, she would be making an innovation in a degree unheard of in her own history? If a Church can dare to forbid the reception of Christ's sacrament by any under the age of thirteen, or thereabouts, it might go as far as tolerating devotion at the tabernacle. If not, let confession be made that the prohibition is not really based on a reverent dread of innovation.

Thus, on the whole, honesty and candour require us to admit that devotion at the tabernacle must be allowed, or forbidden, entirely on its merits.

4. My aim has been to set forth the worth of the devotion, and its true place in the spiritual life.

It is not really a fair argument against the devotion that certain theologians in the past made strange and unbalanced doctrines of the real presence. For private devotions rarely owe much to theological dissertations, and have a way of ignoring academic distinctions. In any case, the devotion is alive and can be directed aright : the theologians are dead.

Nor does it matter that the devotion is of comparatively late development. How could the Christ and His living family experience what growing Europe experienced without showing some new expression of mutual relationship ? Could the whole of Europe be subject to mediaeval development and the Church remain untouched ? We are continually exhorted by those who, at home, are pillars that we must heartily welcome the special contribution each country brings to Christ and His Church. We are to welcome China, India, Japan, and Africa. And we are implored to lay aside our modern British onefoot rule, and refrain from measuring the meanings under which other races know God in Christ.

But when we are found to be sympathetically making our own a very special contribution of the Western Church, to which our own forefathers brought their share, we are, by those very same pillars, held to stand rebuked. Why? I think, because the modern British foot-rule has been applied, contrary to the exhortation they address to us.

It is my earnest prayer and my hope that the English bishops will reconsides the subject of devotion at the tabernacle, and leave to their children the freedom with which God has made them free.

I have written out of an experience of twenty-one years' residence near a tabernacle, during twenty of which the chapel has been next my official lodging. And I feel sure that there are many others of like experience, whose spiritual character will carry weight where mine must fail. Will not the bishops listen to us who speak what we have seen, and testify what we know?

In any case, let all be done to His honour who, on the throne of His glory and in the most holy sacrament of the altar, is God, blessed for evermore.

APPENDIX I

ON RESERVATION AND THE PRAYER BOOK

IT is not sufficiently known that reservation of the sacrament is one of the most primitive and most universal of the customs commonly called catholic. From at least the second century until the sixth the Blessed Sacrament was reserved in the houses of the people and in the cells of hermits. The sacrament was also carried to the sick, and even to other absent communicants, as early as the middle of the second century. It must not be supposed that reservation in private houses was regarded as ideal. Far from it. But distance from altars, infrequency of the opportunity of offering the Eucharist, and periods of persecution made this abnormal use customary.

We have no evidence that any official directions were issued concerning treatment of the sacrament reserved in private houses. Every man would treat it as his conscience and religious training suggested. Bowings and genuflexions

belong to a far later stage in the worship of the sacrament. It is enough to know that from the first reservation was allowed and the worship of Jesus in the sacrament reserved was not in any way forbidden.

But while the Church was endeavouring to make unnecessary and to abolish the carrying of the sacrament home a further need for reservation was found. In some places, e.g. Rome, the unity of the Eucharist was symbolized by reserving a Host at each Eucharist for consumption in the next, while the custom of sending Hosts from Mass to Mass was followed in some places. Again, and more striking evidence still, the Mass of the presanctified came into use, a communion without the Mass! Thus perpetual reservation became common. Official reservation in the Church was necessary to the performance of the Church's liturgy.

And at the time of the Reformation the English Church followed the ancient canons and custom under which parish priests reserved in open church. And there was free access to the reserved sacrament for all who wished to worship the Lord Jesus. The Reformation, as we know, saw a great reaction against

popular materialistic views of the presence of our Lord, and of course the pyx, or tabernacle, became an object of violent dislike, being associated in the reformers' minds with these particular views. In England, under the influence of Germany and Geneva, a party rose up and combined with certain leaders of the State to get rid of the custom.

Dr. Frere, in his edition of Procter's *History of the Prayer Book* tells us that the custom was, however, ecclesiastically lawful in certain circumstances under the two Prayer Books of Edward VI and the Book of Queen Elizabeth. *It was not abrogated.* The only definite enactment bearing positively on reservation as a canonical custom is in the last paragraph of Article XXVIII, which denies to it the authority of Christ's own institution or ordinance.

This Article, however, was never interpreted as an ecclesiastical prohibition of the custom, which seems to have been continued by those who were accustomed to it. The article states a fact, like that of Article XXV, on the five rites "commonly called sacraments." All that the Puritans could force the bishops to do was to order a celebration of communion in the

sick man's room when there was no celebration in church from which the sacrament could be brought. This was enacted in 1549, and served as an alternative use with reservation until the Revolution.

At the Revolution Puritanism became much more powerful and influential. So that in 1662, after the Restoration, no open reference could be made to the reserved sacrament. The Prayer Book appeared with one sacramental provision only for the sick—a celebration of the Holy Communion, with at least two communicants besides the priest and the sick person. This, however, only means that the rubrics were framed with a view to comprehension ; reservation was not in fact treated as forbidden. Of this we have definite evidence. Dr. Thorndike, one of the revisers, exhorted the clergy to celebrate frequently, so that the sacrament might be reserved from celebration to celebration, according to the common practice of the church. He must have known the mind of the authorities, and could hardly have given so public and general an exhortation had he believed the custom abrogated.

The truth is that the rubrics were formed not to restrain "extreme" men but to recall

the whole clergy to its work of ministry. And the duty of communicating the sick had to be enforced, and that on lines which the bulk of the clergy would accept. Thorndike and his friends approved the rubric; it safeguarded men's last communion against a careless or uncatholic person; they did not regard it as shutting out reservation.

A careful examination of the rubric about spiritual communion shows that it is an attempt at a comprehensive statement. For, in summing up the impediments against sacramental communion, it gives an exhaustive list —the sick man's inability to receive and the curate's inability to celebrate, for lack of notice or absence of other communicants. And then it adds, "or for other just impediment." Why? As a loophole for Thorndike and his party. Read "or through absence of the reserved sacrament," and you have a rubric exactly corresponding with the practice of the Thorndike party. But, be this as it may, the case against reservation has never been any stronger than it appears in the book of 1662 *interpreted in the light of contemporary practice.*

Germany and Geneva, assisted by the English Puritans, failed to produce canonical abrogation

of the universal custom of reservation. Neither reservation, nor worship of the Christ in the reserved sacrament was ever synodically forbidden. They were both divided off from the list of things ordained by Christ, a division evidently found useful in those days of bitter controversy. Like "those five commonly called sacraments," they were placed in a lower class, and discouraged. Yet certainly what the Puritan alliance could not do in synod it managed to effect with Church people. I am too far from authorities to speak definitely, but I think the eighteenth century saw no reservation in our English churches. In the nineteenth century the practice began to be restored. It is true that Dr. Temple, Archbishop of Canterbury, after allowing it in London Diocese, decided that the Prayer Book did not contemplate it, and that it was illegal. But individual bishops, of equally great learning, decided that they were in a position to tolerate it—that is, they knew the English Church had never claimed to abrogate the ancient canons and custom. And, no doubt, some of them recognized that bishops of a small national Church could hardly claim that a universal custom of the Church had,

for them, become obsolete just because their predecessors, for private reasons, had refused to practise it.

The English bishops at the Reformation deliberately and synodically dispensed their laity from the universal custom of compulsory private confession, hoping to restore the more primitive public penance. And they wisely recognized facts as they were and dispensed the clergy from the ecclesiastical law of celibacy. The custom of reservation, older far than compulsory private confession and compulsory celibacy, they did not attempt to abrogate. And the prelates of the nineteenth century, some of them really great historians, did not plead popular disregard of a custom in one country as equivalent to abrogation. That they were most unwilling to see reservation revived we may fully believe. But they were too human to deny the sick folk's need. So the practice grew, until to-day it has become common enough to startle the present occupants of the episcopal bench.

Two main issues are before us :—

1. Did the bishops in 1662, formally and definitely, claim to abrogate the law and custom of reservation ?

2. Can the present Synod of Canterbury Province quote Catholic precedent for forbidding men to worship our Lord Jesus Christ in the reserved sacrament?

The answer to the first question is in the negative. It cannot be proved that they even attempted to abrogate the law and custom. And, without formal abrogation, it still holds good. For a canonically-ordained custom, of such importance as reservation, cannot become obsolete by mere disuse in two provinces; its continued use over the whole West prevents that. And the English bishops of the nineteenth century did not treat it as a point on which the English Church had, once and for all, abrogated canonical law and practice. Their action prevents their successors from pleading that the custom is so obsolete as to be, *ipso facto*, abrogated.

To the second question the answer is also in the negative. It is beyond dispute that the bishops are here ordering an entirely new thing, out of harmony with all that has gone before. And, further, they will be enforcing a rule, under penalty, in a matter of conscience, touching a man and his interior relation with God.

APPENDIX II

ON THE VERB "TO USE"

WHAT does the proposed new rubric mean by saying the sacrament must not be *used* for any purpose except communion ?

In its strict, normal meaning it says that a priest must not officiate at any service that requires the handling of the sacrament, except the service of Holy Communion. And so interpreted the new rubric would imply that all the bishops of the Canterbury Province have agreed together not to issue licences for Exposition or Benediction of the Blessed Sacrament. Were this its meaning, no objection could be justly taken to their lordships' action. It would merely mean that they had tied their own hands for the sake of uniformity.

But we are bidden to read into their words a meaning that is not there. We are told that we *use* the sacrament when we kneel before a tabernacle. Do I *use* a friend if I raise

my hat to him? All Catholics will freely admit that the *uses* of the Blessed Sacrament are in the control of the canonical authority. But no one who talks simple English will admit that he *uses* the sacrament when he genuflects at the tabernacle.

Most of the abusive epithets heaped upon the clergy are consequences of this unwarrantable perversion of our mother tongue. If I promise not to *use* the sacrament except for communion I will keep my promise; but it will not interfere with my worship of Jesus in the sacrament. The Blessed Sacrament is not *used* when I worship. It is inside a ciborium, or pyx, behind a locked door of an iron safe, with a curtain covering it. And to accuse me of *using* it, when I merely worship our Lord sacramentally present, is to give a meaning to the word "use" which does not really belong to it.

APPENDIX III

ON RESERVATION, TRANSUBSTANTIATION, AND OUR LORD'S HUMILITY

THE argument that many controversialists regard as conclusive against access to the tabernacle is that devotion to the reserved sacrament dates from the period of the definition of transubstantiation. This means that a particular belief about the sacrament produced a particular devotion.

Curiously, in the East, the very same belief has not produced this devotion. Easterns and Westerns believe alike that the bread and wine are changed into the Body and Blood of Christ. The only difference in statement is that the Easterns use the term transubstantiation with a reminder that they do not mean to say how the change takes place. Are we to suppose the multitude of Western people to be so alive to the metaphysical niceties of their theologians as to see in the tabernacle a special witness to

the theologians' formula, *on its philosophical side?*

The fact is that East and West both see in the Blessed Sacrament the very Body and Blood of Christ. The Westerns worship at the tabernacle, the Easterns do not. And therefore we cannot, without very complete evidence, connect the devotion with the theologians' definition. It is more likely that popular belief, to which the theologians gave a formula the people could not understand, must be regarded as the primary cause of the devotion. In short, the devotion and the definition may be found to have a common cause, and that, namely, love for the sacrament which was then being questioned in so many quarters.

In any case, the attitude of the East shows that a very real faith in the Blessed Sacrament can live without metaphysical definition. And very real faith in the Blessed Sacrament is enough for devotion at the tabernacle. The tabernacle does not require, nor will it by itself produce, metaphysical views of the manner of the consecration of the sacrament.

In this connection I venture to call attention to the loss of belief in our Lord's glorious manhood, as instrument of justification and

sanctification, that marks those who contend against devotion at the tabernacle. It is, I think, a frequent temptation, very infrequently resisted, to account for popular devotion by some theological doctrine of the schools. It is, none the less, worthy of attention that the local church which has gone so far to discourage the tabernacle has lost, from its public teaching, as also from most of its academic theology, the sense of the reality of Christ's humanity in the work of sanctification.

The Broad Church party, of course, has no place for it ; it has gone to make room for what is called a more spiritual conception of Christ's heavenly work, and a somewhat vague conception of His person.

The Low Church school does not in the least appreciate the meaning of the Saviour's manhood as the basis of the Church ; nor does it see in it the vehicle of divine grace. It prefers to speak, more vaguely, of the work of the Holy Ghost : as if the Father needed Christ between Him and creation, while the Holy Ghost has direct contact with it. This view discloses a tritheism that is implicit in much English theology.

And the main body of the Church is sadly

ignorant of the real significance of the sacred humanity.

Is it odd, then, that many English Churchmen fail to see what we mean by the sacramental presence? It would, indeed, be very odd if they had even a clue to our desire for the tabernacle.

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